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CRUX CHRISTI



# CRUX CHRISTI

BEING A CONSIDERATION OF SOME ASPECTS

OF THE

## Doctrine of Atonement

WITH ESPECIAL REFERENCE TO THE RECENT SUGGESTIONS  
OF BISHOP WESTCOTT.

BY

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"He loved me, and gave Himself for me."

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TO THE MEMORY

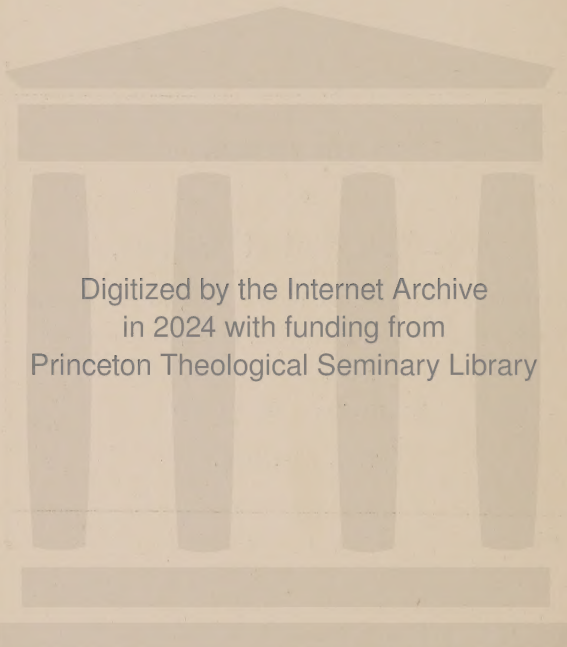
OF

*The Late Earl of Lichfield,*

A FAITHFUL CHAMPION IN HIGH PLACES, OF THE TRUTHS  
ADVOCATED IN THE FOLLOWING PAGES, THIS BOOK IS  
GRATEFULLY AND SORROWFULLY DEDICATED

BY HIS ATTACHED FRIEND

THE AUTHOR.



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## PREFATORY NOTE.

WHILE these pages were in the press, the Earl of Lichfield passed to his rest. What the Church of Christ owes to his lordship will not be known till the Great Day.

In times of worldliness and departure from the Faith, his example was like a beacon-light. In doctrine he was deeply attached to the principles of Romaine and John Newton, while with regard to the things coming on the earth, as revealed in the prophetic Scriptures, he fully sympathized with his friend Mr. B. W. Newton. The Scriptures were his daily study and constant food. His whole mind was set upon the things of God. Nor was he unmindful of evangelistic work, as the Evangelization Society could bear witness. In season and out of season, both among the careless and among believers, he sought to do God's work.

It has been my privilege to know intimately not a few of the saints of God, but I never expect to meet another possessing equally the social, mental, and spiritual gifts of the late Earl of Lichfield !

He walked with God, and was not, for God took him. May it be given us to follow his steps, and at

the appointed season to rejoin him in the heavenly city, when we shall with him see the Face of Him we love—and so feebly serve.

I may add that the late Earl revised these pages in MS., and was looking forward with much interest to the appearance of the volume. In fact, it was owing to his repeated wish that I ventured to put together what we both held to be truth of vital importance. To the prayers and support of all who value that teaching which was so dear to him, I commend this slight effort in the cause of the Gospel.

J. B.

*March 1892.*

## PREFACE.

**I**N the summer of 1890 I was invited to give some lectures in the drawing-room of the National Club, on the subject of the Cross of Christ. With this request I gladly complied. Some of my hearers were anxious that what was then said might be published. This was impossible, however, as the addresses in question were delivered without notes.

But since then I have endeavoured, amid the avocations of a busy life, to put together some of the thoughts on which I then dwelt. The result, in the following pages, is sadly imperfect, but I send it forth in the hope that others with greater leisure and more robust health may be led to reap these fields of Truth, from which I have gathered a few ears.

The late remarkable Dr. Duncan has well said, "It is the glory of the Church to preach Christ crucified, and not to regard the reproach of the world, which, at all times, in different forms, has been directed against this sacred doctrine of the atoning sacrifice, especially against this doctrine, so frequently and emphatically taught in Scripture, that in the sacrifice of Christ His Blood is of central importance. Let us, however,



speak of this most solemn and sacred mystery with awe and reverence, remembering that it is rather a subject of adoration and faith than of reasoning and argument: a sanctuary open indeed to the meek and sorrowful, to the earnest and contrite, but always to be approached with solemnity and godly fear."

In this spirit I have sought to handle the subject. God grant that writer and reader may hereafter be found amongst those who have washed their robes, and made them white, in the Blood of the Lamb!

J. B.

*Christmas 1891.*

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# CRUX CHRISTI.

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## CHAPTER I.

### THE HISTORY OF THE DOCTRINE, BRIEFLY OUTLINED.

**I**T is not my intention to deal at any length with the history of the doctrine of Atonement, or consider in detail the various theories which have gathered around the word. My wish is to gather up the teaching of Holy Scripture on the subject. I write for those to whom this is conclusive, and who accept its verdict as final.

The importance of the matter is evident. It is one of the massive foundation-stones on which the faith of the Gospel is reared. Hence we cannot help seeing how Satan has, in all ages, directed his assaults against it. Atonement presupposes Incarnation. For three centuries the conflict raged specifically around the Person of our Lord. Various were the forms of error into which men wandered when following the dictates of their own reason. Arians denied our Lord's essential Deity. They would not hear of His

being of One Substance with the Father. Patripassians assailed His perfect humanity. His Godhead they admitted, but it was united, they held, with a human body, not with a human, rational soul. Nestorians admitted both the Deity and humanity, but they did not regard them as united by a single personality. Christ was thus set forth as two persons—one Divine and one human. The Virgin was the mother of our Lord's humanity alone. She was not the *θεοτοκος*—the God-bearer.

Eutychians went to the other extreme. They taught that in the Incarnation the human nature was transmuted into the Divine, so that there was one nature—neither really Divine nor human.

There is something intensely sad in looking at the wrecks of theories with which the shore is thus strewn. Well has Hooker said, "Because this Divine mystery is more true than plain, divers having framed the same to their own conceits and fancies, as found in their exposition thereof, more plain than true" (*Eccl. Polity*, v. lii.).

By the manifest providence of God the first four Councils were the means of guarding and defining the Faith. Nice, Constantinople, Ephesus, Chalcedon are names which suggest decided cause for praise to the humblest Christian. Thus the Chalcedon Fathers spoke as follows, summing up the common teaching of all—"He is one Christ, existing in two natures without mixture, without change, without division, without separation—the diversity of the two natures not being at all destroyed by their union in the Person, but the peculiar properties of each nature,

being preserved, and concurring to one Person and one subsistence."

So closely associated are the doctrines of the Incarnation and the Atonement, that a successful assault upon the former must inevitably overthrow the latter. For the first four centuries of the Christian era the former was the subject of general discussion. It was subjected to the minutest scrutiny and deepest investigation by some of the acutest intellects of the age. On this account the doctrine of the Atonement was not brought into special prominence. The fact of Atonement was everywhere assumed, but no theory seems to have been fully worked out. Indeed, in considering the history of thought in the Church, we cannot fail to notice that special doctrines have been brought to the front in different ages. Thus Christology, as we have seen, engaged the attention of Catholic and heretic alike for about four centuries—roughly speaking. The tide, which at one time threatened to submerge the faith, gradually ebbed. Men were then led to face the mysterious problems connected with the human will and its relations to the grace of God. The anthropology of Alexandria, and then the Pelagianism and Semi-Pelagianism of a later date, were dealt with by the master mind of St. Augustine, Bishop of Hippo. This, for long, remained the battle-ground of theology, as the Nature of Christ had formerly been. Later on attention was called, in the Providence of God, to the theory of the Atonement. But let it not be supposed that any hesitation was felt as to the fact that Christ's work was represented as the alone ground of human

salvation, at least for the first three centuries. What we notice is a simple reproduction of the language of Scripture.

Clement of Rome, probably the friend of St. Paul, mentioned in Philip. iv. 3, for example, thus writes in one of the oldest fragments of Christian literature which we possess—"Let us look steadfastly to the Blood of Christ, and see how precious that Blood is to God, which, having been shed for our salvation, has set the grace of repentance before the whole world." "We too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart, but by that faith, through which, from the beginning, Almighty God has justified all men." "In love has the Lord taken us to Himself. On account of the love He bore us, Jesus Christ our Lord gave His Blood for us, by the will of God. His flesh for our flesh, and His soul for our souls" (*To Corinthians*, 7, 32, 49).

So Polycarp, writing in the beginning or middle of the second century, speaks thus—"Christ, Who for our sins endured even to undergo death: Whom God raised, having loosed the pains of death, in Whom, though now ye see Him not, ye believe, and believing, rejoice with joy unspeakable and full of glory, into which joy so many desire to enter, knowing that by grace ye are saved, not of works, but, by the will of God, through Jesus Christ." "Let us then continually persevere in our hope, and the earnest of our righteousness, which is Jesus Christ, Who bore our sins in His own Body, on the tree, Who did no

sin, neither was guile found in His mouth, but endured all things for us, that we might live in Him" (*To Philippians*, 1, 8).

So also Barnabas writes about the close of the first century—"For to this end, the Lord endured to deliver up His Body to death, that we might be sanctified by the remission of sins which is effected by His Blood of sprinkling." He then quotes Isa. liii.—"He was wounded for our transgressions, and bruised for our iniquities."

Ignatius, though dwelling much upon Christ's work as the manifestation of Divine Love, yet recognizes clearly its atoning character. Thus he cheers himself in the view of his approaching death, by these touching words—"I came bound from Syria for the common Name and Hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so, by martyrdom, I may indeed become the disciple of Him Who gave Himself for us, an offering and sacrifice to God" (*To Ephesians*, 1).

Or again—who can fail to recognize the same teaching in the following words, when he describes the Church as "possessing peace, through the Flesh, and Blood, and Passion of Jesus Christ, Who is our Hope"? (*To Trallian*, Pref.).

No one, I venture to think, can impartially read the remains of the apostolic Fathers without seeing that they distinctly taught the forgiveness of sin, as the result of the atoning work of Christ, finished upon the Cross—and that alone. Into the exact relationship between that work and the justice of God, on the one hand, and the conscience of man on the



other, they do not seem to have entered. Nor, indeed, had they either leisure or occasion to do so.

When, however, we leave the days of the apostolic Fathers, and reach the third century, we are distinctly sensible of a change. That change, of course, was gradual, as was the development of Perpendicular from our own glorious Decorated Gothic, but nevertheless it is equally plain. Exceptions doubtless there were, but the stream of opinion can be distinctly followed.

One such exception may be, that exquisite anonymous fragment—the *Epistle to Diognetus*. I say it *may* be, because of the uncertainty of the date. For long attributed to Justin Martyr, it is now usually thought to be earlier. But, whenever written, it is one of the most beautiful expositions of the Gospel which we possess. I cannot forbear transcribing a paragraph—"He Himself took on Him the burden of our iniquities; He gave His own Son as a Ransom for us, the Holy One for transgressors, the Blameless One for the wicked, the Righteous One for the unrighteous, the Incorruptible One for the corruptible, the Immortal One for them that are mortal. For what else was capable of covering our sins than His righteousness? . . . O benefits surpassing all expectations!—that the wickedness of many should be hid in a single Righteous One, and that the righteousness of One should justify many transgressors!" (ch. 9).

Would that such teaching had been prevalent in the schools of Alexandria! Very different might have been the Church's course! Alas! darkness was

steadily settling down upon men's minds. The glory of the Cross was eclipsed.

The most dangerous error is that which is based upon a truth misapplied or misunderstood. The prevalent view of Atonement during the latter part of the third and following centuries, till the time of our own great Archbishop Anselm, fully illustrates this remark. It was supposed by the theologians of those days, that the Atonement had relation to Satan, that the sacrifice of Calvary was offered to him. The idea was, that Satan having taken possession of man in consequence of the Fall, it was fitting that the price of redemption should be paid to him. Not that this view met with no opposition. It certainly did. That it is based upon a truth cannot, I think, be denied. In a detached note, I hope to speak further on this deeply interesting point.

Irenaeus, the champion of orthodoxy in the third century, has himself been spoken of as the father of this view. The passage to which reference is made is curious, and I venture to transcribe it—"The Word of God, omnipotent, and not wanting in essential justice, proceeded with strict justice, even against the apostasy of evil itself, redeeming from it that which was His own originally, not by using violence, as did the devil in the beginning, but by persuasion, as it became God, so that neither justice should be infringed upon, nor the original creation of God perish" (*Ad Her.* V. i. 1).

That Irenaeus adopted the essentially Gnostic view of the Atonement mentioned above is scarcely conceivable. The "justice" here referred to is clearly

the attribute of the Divine Nature, and not used in connection with the claim of Satan. So, too, the "persuasion" refers to man, not the devil.

It would be difficult to find a better exposition of the teaching of the passage than that of Dorner (*The Person of Christ*, i. 480)—"Justice, in the scheme of Irenaeus, stands between the physical attributes of infinity, omnipotence, &c., and the ethical attributes of compassion and love as a protector and watch. For this reason God will and can accomplish no work that is spiritual in a merely physical manner. He must win over man by the manifestation of that which is spiritual—that is, by the highest and fullest possible exhibition of His love. But love is of two kinds, active and passive: the former manifests itself by doing something to its object, the latter by suffering something for it. The highest and fullest manifestation of love would, consequently, include the passive form of the affection as well as the active form—an endurance, namely, of suffering in behalf of the object of benevolence, if suffering is necessary from the nature of the case. But suffering is absolutely necessary, because, now that sin and guilt have come into the world, Divine justice cannot be satisfied except by penal infliction. Consequently the love of God takes on a passive as well as active form, and vicariously bears the penalty of guilt in the place of the criminal."

I have quoted this eloquent passage, because, not only is it an admirable exposition of the doctrine of Atonement, but because I believe it to be substantially the teaching of Irenaeus, and also of the soundest theologians from that day to this.

My object is not to write more than a very slight sketch of the doctrine of Redemption, and I therefore only touch the surface of the subject so far as seems absolutely needful. I cannot, however, forbear pointing out that much of the vague and unsatisfactory teaching which we subsequently find as to the Atonement may be traced to the famous School of Alexandria. Origen, in particular, seems to have missed his way sadly. Dr. Bigg, in his Bampton Lecture, *The Christian Platonists of Alexandria*, thus summarizes—and with no unsympathetic pen—his doctrine—"To Origen, as to Clement, the belief in Jesus as Redeemer is the note of the lower life. We must rise above the sensible to the intelligible, from obedience to love and knowledge, from Jesus to the Word. Redemption is forgiveness and healing discipline, and the true Christian has ceased to need these. Hence the startling phrase, that 'to know Christ crucified is the knowledge of babes'; or again, 'Blessed are those who want the Saviour, no longer as Physician, Shepherd, Redemption'" (p. 171). Dr. Bigg calls these statements "startling." Truly they are so, but I think the adjective "awful" would characterize them more accurately. Yet we would not forget the many great services rendered by Origen to the Church. In places, too, he seems to use language capable of a better construction. He speaks much of the Cross. He dwells upon Christ as our Sacrifice, and the whole of Leviticus he regards as eloquent of Him. Alas! he sees the Sacrifice as paid to Satan, and as leading men to repentance by the force of its example. Nay, he even regards the blood of the

martyrs as possessing similar power. A feeble conception of guilt marks the Alexandrian teaching. It dwells much on man's ignorance, and little on sin as an outrage against God. Wherever such a line of thought prevails the light of the Cross must become dim. The language of orthodoxy may be used, but it is emptied of its meaning. "Ichabod"—the glory is departed.

But, let it not be supposed that in the following centuries the doctrine of the substitution of Christ was altogether lost. It was not. Athanasius, for instance, in his treatise on *The Incarnation*, speaks out clearly as to this. "For if," he asks, "He came Himself to bear the curse which was upon us, how could He become a curse in any other way than by enduring the death appointed for the curse? And that is the Cross; for so it is written, 'Cursed is he that hangeth on a tree'" (ch. xxv.). Upon the two vital points of satisfaction and substitution, the great champion speaks with no uncertain sound. His master mind, naturally, exercised a vast influence upon the Eastern Church. Thus we find Cyril of Jerusalem, Gregory Nazianzen, Eusebius of Cæsarea, Cyril of Alexandria, and John of Damascus (so late as the eighth century), speaking plainly of the vicariousness of our Lord's sufferings, and of their infinite worth. These men seem to have shaken themselves free from the thought that the ransom was paid to Satan. A truer conception of sin as an offence against God's holy law, involving penalty, led them to the idea of substitution as taught in Holy Scripture. "God forbid that the Blood of the Lord should be

offered to the tyrant!" exclaimed John of Damascus (*Expositio*, iii. xxvii.).

Augustine exercised an influence upon the Western Church equal to that of Athanasius upon the Eastern. His mind, however, was exercised for the most part with other problems, and he does not seem to have examined the Atonement with any special care. The subjects of Grace, Predestination, and Freewill were those which he delighted to handle. He was content with repeating the language of his predecessors with regard to the work of Christ. Sometimes he appears to recognize the Atonement as made to Satan, as when he says—"God the Son, clothed with humanity, subjugated even the devil to man, extorting nothing from him by violence, but overcoming him," by the law of justice; for it must have been injustice if the devil had not had the right to rule over the being whom he had made captive (*De libero arbitrio*, iii. x.). Elsewhere he recognizes the connection between man's sin and Divine justice, and shows the salvation of the sinner through the sacrifice of Christ—omitting all mention of Satan's claims. Thus—"All men are separated from God by sin. Hence they can be reconciled to Him only through the remission of sin, and this only through the grace of a most merciful Saviour, and this grace, through the One, only Victim of the most true and only Priest" (*De per. mer.* i. lvi.).

That Augustine held the vicarious nature of the death of Christ cannot be doubted, but, it is disappointing to find this giant in spiritual things so doubtful in his utterances upon the general subject of



Atonement. It must be admitted, moreover, that the distinction between justification and sanctification was not clearly apprehended, or at least expressed, by him.

But upon these and kindred subjects Augustine is not to be judged as we judge the Council of Trent. He was searching deeply into Scripture, with a view to the establishment of other truths of the Christian system. With Atonement and Justification he was not specially concerned. The Tridentine Fathers, on the other hand, after long discussion, deliberately adopted a defective Soteriology, and refusing the Light, so graciously sent from heaven, riveted their errors upon the neck of the Roman Church. That defect, which is to be deplored in the writings of the great Augustine, develops at Trent into error which needs to be spoken of in tones of stern condemnation.

What makes the Tridentine position so utterly sad is the fact that in the twelfth century Anselm, then Archbishop of Canterbury, was led to define with marvellous accuracy the doctrine of Atonement. What Athanasius did for the doctrine of our Lord's Divinity, what Augustine did for the doctrine of Grace, that Anselm did for the doctrine of Atonement. His little book, *Cur Deus Homo*, is one of the most masterly treatises that ever came from Christian pen, masculine in its vigour, profound in its thought, clear in its expression. The basis of the whole reasoning is the essential necessity of Atonement. Many theologians, including Augustine, have held that there was only a relative necessity for Atonement. In other words, they have contended that it might have pleased God



to pardon sin, on some other ground than that of the obedience of Christ, the Substitute. Anselm, with the keen eye of sanctified genius, recognized the danger of such a view, and contended, that if sin were to be pardoned it must necessarily be, by Incarnation and Sacrifice. Anselm saw plainly that, not mercy, but justice, required satisfaction. Hence he had nothing to say to the claims of Satan. These he entirely repudiated. Mercy might yearn over the guilty sinner, but Justice too must be heard. God could not satisfy one attribute by the sacrifice of another. To do this would be to compromise His own perfections.

Anselm starts where all true expositions of Atonement must start, viz. from the idea of sin. This he defines as withholding from God what is His due. Sin, therefore, is debt. God claims from man entire obedience, but this is not rendered. Hence the guilt, or debt. Nor will this debt be cancelled by any possible rendering to God in the future, the obedience which He righteously claims. Such perfectness—assuming it, for a moment, to be possible—would not atone for the failures of the past. Nor could God by a mere act of mercy agree to pardon, for so doing would involve irregularity and injustice. For unrighteousness to be punished neither in the person of the transgressor, nor in that of the Substitute, would be a denial of Law, which would itself constitute a wrong.

Two ways only can be conceived in which the claims of justice could be satisfied. Either the punishment may be inflicted upon the sinner, or upon a Divinely-appointed Substitute. The former case would mean his endless punishment, because of

the infinite demerit of robbing God of His honour, and would, of course, exclude the idea of his salvation. The latter case assumes the existence of sin, alike able and willing to act as Substitute.

Hence Anselm sets himself to answer the question asked in the title of his book, "Why God became man." The Substitute must present to God a vicarious satisfaction, that is—to use Anselm's phrase—"greater than all that is not God." Such is the terribleness of the guilt of sin against God, that none but God could render such satisfaction. Hence the Substitute must be God. But further, man alone could atone for man. Hence his view of Incarnation. The God-Man must present the infinite value of His obedience—and present it in human nature.

With such definite views of sin, and substitution, we are not surprised to find that Anselm was equally clear in his dealing with the souls of men. In a direction for the visitation of the sick which Anselm published, we find the following—"The sufferer is to be addressed thus—'Dost thou believe that thou canst not be saved but by the death of Christ?' If the sick man answereth 'Yes,' then let it be said unto him, 'Go to then, and whilst thy soul abideth in thee, put all thy confidence in this death alone, place thy trust in no other thing: commit thyself wholly to this death, cover thyself wholly with this alone, cast thyself wholly on this death, wrap thyself wholly in this death. And if God would judge thee, say, "Lord, I place the death of our Lord Jesus Christ between me and Thy judgment, and otherwise I will not contend, or enter into judgment with Thee." And if He shall

say unto thee, that thou art a sinner, say—"I place the death of our Lord Jesus Christ between me and my sins." If He shall say unto thee that thou hast deserved damnation, say—"Lord, I put the death of our Lord Jesus Christ between Thee and all my sins; and I offer His merits for my own, which I should have, and have not." If He say that He is angry with thee, say—"Lord, I place the death of our Lord Jesus Christ between me and Thy anger." "

Scriptural, beautiful teaching! Would that Christendom at large had received it! The light, which grace had kindled at Bec and Canterbury, shone brightly for its appointed season, but darkness deepened and resumed its sway over the minds of men. How different the apprehension of the Gospel possessed by Anselm in the twelfth century, and that of the Tridentine Fathers, four hundred years later!

I have thus quoted at some length the teaching of Anselm because of its great importance in any consideration of this subject. Into the doctrine of Bonaventura and Bernard I do not enter. Modifying, to some extent, the conclusions of Anselm, they were nevertheless greatly in sympathy with the substance of his teaching. Vastly different was the theology of Abelard and Duns Scotus—a theology which Bernard justly regarded as heretical. For long these opposite conceptions of atonement struggled within the bosom of the Church, till the mighty movement of the sixteenth century brought them into open separation. Protestantism was the logical outcome of the one—the decisions of Trent of the other.

Let us now briefly glance at what were the conclusions of the Council of Trent on this vital subject. It is impossible, in considering Atonement, to close one's eyes to Justification, so essentially are they related. Anselm dwelt mainly upon the objective reality of the atoning Sacrifice of the Cross, accepting simply the truth that faith is the hand that appropriates pardon. This latter point was not one around which controversy gathered. In the sixteenth century, on the other hand, the leading question debated, at least in Germany, the home of the Reformation, was as to the means whereby the benefit of Christ's work became available for the soul. The Doctors of Trent falsified the meaning of the word justification, defining it as "making righteous," instead of "declaring righteous."

The following extract from the Canon on Justification will make their teaching plain—"Justification is not the mere remission of sins, but also the sanctification and renovation of the inward man through the voluntary reception of grace, and gifts of grace: whereby an unjust man becomes just, the enemy a friend, so that he may be an heir, according to the hope of eternal life. . . . When the Apostle asserts that man is justified by faith, and gratuitously, his language is to be understood in that sense which the constant agreement of the Catholic Church has affixed to it: in such a manner, namely, as that we are said to be justified by faith, because faith is the beginning of human salvation, the foundation and root of all justification. . . ."

Justification then, according to Rome, is not an

act on the part of God, whereby the believing soul is pronounced righteous, because of the imputation of the righteousness of Christ. On the contrary, she regards justification as a continuous process, never completed in this life, based upon inward holiness, infused by grace. Further, nothing can be stronger than the language in which the Council of Trent denounces the teaching of Protestant Churches. "If any one shall say that the sinner is justified by faith alone . . . let him be accursed."

The blessed truth that the sinner is justified—declared righteous—once and for ever, on account of the imputation of the meritorious obedience of the Lord Jesus, in life and in death, excites Rome's special hostility.

"If any shall say, that men are justified, either by the sole imputation of the righteousness of Christ, or by the sole remission of sin . . . let him be accursed." "If any shall say that justifying faith is nothing but confidence in the Divine mercy remitting sin, on account of Christ, or that this faith is the sole thing by which we are justified . . . let him be accursed."

Justification, according to this view, has respect to the future, far more than to the past. Essentially it contemplates sin as a disease to be cured, and ignores guilt as robbing God of His honour—the thought so especially dear to Anselm. Forgiveness thus rests not simply upon the Sacrifice of Christ upon the Cross, but upon holiness infused into the soul. The logical outcome of all this as bearing upon Atonement is not to be slurred over. Hooker in his *Sermon on Justification* has well brought it out—"Then

what," he asks, "is the fault of the Church of Rome? Not that she requireth works at their hands that will be saved: but that she attributeth unto works a power of satisfying God for sin: and a virtue to merit both grace here, and in heaven glory." Thus the charge which I have made against Rome of detracting from the Atonement of our Lord, by her teaching on Justification, is fully supported by the judicious Hooker—in many respects the most typical representative of Church of England theology. It is like walking from darkness into light, to turn from the misty conclusions of the Council of Trent to the scriptural statements of Hooker—"There is a glorifying righteousness," he says, "of men in the world to come: and there is a justifying and a sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come, is both perfect and inherent. That whereby here we are justified is perfect, but not inherent. That whereby we are sanctified, inherent but not perfect."

Again—"Such we are in the sight of God the Father, as is the very Son of God Himself. Let it be counted folly, or phrenzy, or fury, or whatsoever. It is our wisdom and our comfort; we care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made Himself the sin of man, and that men are made the righteousness of God."

Extremes meet. Rome, like Rationalism, in reality denies salvation on the ground of the satisfaction made on Calvary. But if Rome departed further from the simplicity of the Gospel, stereotyping her



apostasy at the Council of Trent, the Spirit of God mightily revived Protestant Christendom. There the Light shone, for a season, with heavenly brilliancy. The preachers of Christ and Him crucified penetrated almost everywhere, proclaiming the blessedness of the salvation, in which they themselves were rejoicing.

When the soul is aroused to face the reality of guilt in the sight of a Holy God, the question naturally arises, "How shall I escape?" Through the provision of mercy in Christ, is the answer. He died, the "just for the unjust"; "He was made sin for us." But further, if God graciously forgives the guilt of sin for Christ's sake, the next question that will present itself is this, "How can the sinner acquire a title of everlasting life?" Forgiveness is something negative. It is the abolition of that which causes condemnation. Something positive is needed if heaven is to be gained. Now in the theology of Anselm, an answer was contained to this second question, at least by inference. His reasoning involves the reply, though it was not fully drawn out. The Reformers brought into prominence the active, as well as passive, obedience of our Lord. They showed that, while He met on the Cross the judgment due to our actual transgressions of the Law, He complied in life with its positive requirements; and that this obedience is imputed to the believer. Here, then, is the difference between pardon and justification, as taught by the Reformers. Pardon denotes the remission of the guilt of sin, in virtue of the death of Christ. Justification is that act of God whereby He declares the believer right-



eous on account of the obedience of Christ to the Law, the merit of which is imputed to him.

The Reformed Churches cling tenaciously to these truths as the ground of their separation from Rome.

The English Church in particular speaks with no uncertain sound upon this vital matter of Atonement.

Thus, Article II. tells us of "One Christ, very God, and very Man, Who truly suffered ; was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men." This Article appears designed to exclude the idea of there being any ground of forgiveness, except the Sacrifice of Calvary. It thus guards the essence of Atonement.

Notice, too, how the Article assumes the existence of the Divine wrath against sin. If sin were a disease merely, the Divine compassion might be kindled by it, but obviously not the Divine anger. So also does the Article speak of the Father as being reconciled by the Cross. The Church of England thus knows nothing of the theology which speaks of the alienation being on man's side alone. Two offended parties are here contemplated, God and man. Man has rebelled against God, and justly incurred the penalty of God's wrath. The glory of the Gospel is that God Himself has provided the Sacrifice by which He can righteously pardon the criminal. The same teaching may be clearly traced in the language of the Consecration Prayer in the Communion Service. "Almighty God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption ; Who made there

(by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. . . ." No doubt intended to guard against the idea of the possibility of any propitiatory Sacrifice in the Holy Communion, the language used necessarily directs us to Calvary, as the only place of forgiveness. From the Cross the Eucharist derives all its significance. It is the Commemoration of the Sacrifice.

The language of the Homily on the Sacrament is very similar. ". . . The death of Christ is available for the redemption of the world, for the remission of sins, and reconciliation with God the Father ; but also that He hath made upon His Cross a full and sufficient sacrifice for thee ; a perfect cleansing of thy sins ; so that thou acknowledgest no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but Christ only ; and that thou mayest say with the Apostle that He loved thee, and gave Himself up for thee. For this is to stick fast to Christ's promises made in this institution, to make Christ their own, to apply His merits unto thyself. Herein thou needest no other man's help ; no other sacrifice or oblation ; no sacrificing priest ; no mass. . . ."

So in the Homily of the Passion—"When all hope of righteousness was past on our part ; when we had nothing in ourselves whereby we might quench His burning wrath, and work the salvation of our own souls, and rise out of the miserable estate wherein we lay ; then, even then, did Christ, the Son of God, by the appointment of the Father, come down from heaven, to be wounded for our sakes ; to be reputed

with the wicked ; to be condemned unto death ; to take upon Him the reward of our sins. . . .” It is unnecessary to multiply quotations to prove what is beyond dispute.

I will only refer further to the Article on Justification as showing that the Church of England holds the imputation of righteousness as the ground of justification. “We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.” To be “accounted,” not “made,” righteous is the definition given of Justification. This accounting righteous is said to be on account of the “merit of our Lord and Saviour Jesus Christ,” which merit is appropriated by the hand of Faith. When we turn to the Homily of which the Article speaks, the same truth is more fully unfolded—“God sent His only Son, our Saviour Christ, into this world to fulfil the law for us ; and by shedding of His most precious Blood, to make a sacrifice and satisfaction, or, as it may be called, amends to His Father for our sins. . . .” Observe how the fulfilment of the law for us is recognized as one of the two divisions of the work of Christ, the other being the Blood-shedding. Again, in the same Homily, Christ’s work is further described thus—“The satisfaction of God’s justice, or, the price of our redemption, by the offering of His Body and shedding of His Blood, with fulfilling of the Law perfectly and thoroughly.” Again—“Christ is now the righteousness of all them that truly do believe in Him. He, for them, paid their ransom by His death. He, for them, fulfilled the Law in His life. So that

now, in Him, and by Him, every true Christian man may be called a fulfiller of the law ; forasmuch as that which their infirmity lacked, Christ's justice (*i. e.* righteousness) hath supplied." A careful consideration of this Homily "of Salvation" will show how clearly the writer has apprehended the necessity both of our Saviour's active and passive obedience, His work in life, and His work in death.

I have referred to these extracts from the Prayer-Book, the Articles, and the Homilies, because they give us the deliberate and authoritative judgment of the English Church. By them the clergy are bound. To the teaching of the Prayer-Book they give their assent at Ordination. On entering upon the cure of souls the Articles must be publicly read and assented to ; and one of these Articles asserts that the Homilies contain "godly and wholesome doctrine." The passages above referred to are enough to prove how absolutely the standards of the Church of England are at one with the teaching of the Protestant Reformers as to the fundamental doctrines of Atonement and Justification, and how deep is the gulf between England and Rome. The Thirty-nine Articles and Decrees of Trent stand in irreconcilable antagonism. Whatever may be the views of some of her sons, the English Church has spoken with the clearness of a trumpet.

The teaching of the other Reformed Churches is similar. Thus the Augsburg Confession (A. D. 1530), by which Cranmer is supposed to have been greatly influenced, speaks as follows—"The Churches teach that men cannot be justified before God by their own

power, merit, or works, but are justified on account of Christ, through faith, when they believe that they are received into favour, and their sins are remitted for Christ's sake, Who made satisfaction for our sins by His death. . . ." Again—"By believing we are received into favour for the sake of Christ, Who alone is the Mediator and Propitiation by which the Father is reconciled."

The Second Helvetic Confession (A.D. 1564), drawn up by Bullinger, and largely influenced by Calvin, is, as was to be expected, very definite. "Justification, in the meaning of the Apostle, signifies remission of sins, absolution from guilt and punishment, reception into favour, and pronouncing just," . . . on the ground that "Christ took the sins of the world upon Himself, endured their punishment, and satisfied Divine justice."

But it is needless to multiply quotations. No one, I suppose, can doubt that the Confessions of Reformed Christendom all uphold the objective reality of the Sacrifice of Christ, and the propitiatory substitutionary character of His death.

Since the Reformation, the doctrine of the Atonement has been frequently assailed and subjected to close scrutiny. These attacks may be said to resolve themselves into three. There is (1) that of *Hugo Grotius*, a distinguished scholar of Amsterdam, in the seventeenth century. He followed in the steps of Duns Scotus, the schoolman, who endeavoured to explain Atonement by the theory of "acceptilation." According to Roman law, as laid down by Justinian, a debtor might receive "acquittance from obligation by word of mouth," *i. e.* by a payment wholly imaginary.

The creditor might cancel the debt in payment of a part, or he might call it paid, and it would be practically settled. Scotus applied this term "acceptilation" to the sufferings of Christ. God, he taught, accepted the satisfaction of Christ, not because a really infinite value attaches thereto, but because He is pleased to regard it as sufficient. The principle of Scotus was, "Every created oblation or offering is worth what God is pleased to accept it for, and no more." This was the idea underlying the teaching of Grotius. He bases his system upon the assumption that God's Law is not that which is essential to the Divine will and nature, but the voluntary product of His will. It is something external to the Deity. The Government of a country may pass a law, enforce it for a season, and either modify or repeal it. God may alter or modify the provisions of the moral Law, according to this theory, because it is a merely external act, as was the Mosaic ceremonial law. Thus, if punishment is threatened against the offender, the penalty might be remitted, in whole or in part. It will thus be seen that the Grotian conception of law was fundamentally different from that of Anselm and the Reformers. With them Law was no external appointment of God, but the necessary and unalterable expression of the essential principles of justice. Any relaxation of Law was, on their principles, an idea inconceivable. Man deserved to be punished with eternal death, but God could relax the claims of Law. Hence the question naturally suggests itself, Why did not God, by a mere act of will, relax or even abrogate the Law? Why did Jesus



Christ suffer? The answer of Grotius to these natural questions is to the effect that Atonement was necessary in the interest of the universe. It would not have been safe to have freely forgiven sin, without some expression of God's detestation of evil. This was found in the Cross. How different all this from the doctrine of Anselm! With Grotius, Atonement is needed, not to satisfy the claims of Divine holiness, but simply to exercise a restraining power upon the universe. With Anselm, the essential claims of God Himself require the sacrifice of His own co-equal Son. With Grotius, Atonement is offered for the sake of the universe. With Anselm, it is offered to God, and on account of His justice alone.

Such a theory plainly differs widely from the orthodox view, as traced out in the preceding pages. It involves a fundamentally different conception of sin, of love, of Divine righteousness. It denies that Christ bore the penalty of sin. It teaches that He endured sufferings which were substituted for the penalty. It denies that those sufferings were required by the claims of God's law. It teaches that they were only a manifestation of the Divine hatred of sin. Such a theory, whilst differing from it considerably, has more in common with the Socinian than with the Anselmic theology.

But (2) the *Arminian theory* is another attempt to weaken the substitution of Christ. It plainly endeavoured to steer between the teaching of the Church and that of Socinianism. Limburch, who practically constructed the Arminian theology, objects to the



representation of Grotius, that the Atonement effected nothing towards God, and so far he approaches more nearly the Reformed doctrine. When, however, he asks what it was that was then accomplished with relation to God, he is not satisfactory. The death of the animal, he insists, was the appointed condition of forgiveness under the Old Testament dispensation. Under the Gospel that appointed condition was the death of Christ. There was nothing in the nature of strict substitution, no endurance of the righteous penalty; only the bearing of certain sufferings arbitrarily required as the ground of pardon. This theory overlooks the fact that while the animal sacrifice secured to the offerer certain outward privileges, forgiveness of sin was given to the believer solely on account of the yet future Atonement of the Cross.

“Abraham believed God, and it was accounted unto him for righteousness.” “Now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe in Him, that raised up Jesus our Lord from the dead.”

The Arminian theory is very clear as to Christ not having endured the full penalty due to human transgression, but the reason advanced for this assertion is curious. It is that inasmuch as man merited endless punishment, and our Lord's sufferings were not endless, He could not have borne the full penalty. Such a statement, however consistent, coming from a Socinian, is incomprehensible from the lips of one holding our Lord's Deity. It was that, as Anselm showed long ago, which imparted infinite value to His death.

Man's punishment could only be called finite, but the merit of the Cross was strictly infinite, because of the Divine Nature of the holy Sufferer. Christ's death is called ". . . λυτρον ἀντι πολλων" (Matt. xx. 28); "ἀντιλυτρον ὑπὲρ παντων" (2 Tim. ii. 6). It is difficult to read such expressions without seeing conveyed by the ἀντι, the idea of the equivalency of the ransom. The word ὑπὲρ is often used to show that the work of Christ was presented on our behalf, whereas ἀντι points out the value of the ransom; the thought of substitution being common to both. But these were ideas foreign to the Arminian Soteriology.

3. *The Socinian theory* claims our attention very briefly. Socinus appears to have regarded mercy and justice both in much the same light as that in which Grotius represented law. They were not, he assumed, essential attributes of God, but merely effects of His volition. Such an idea clearly destroys the doctrine of Atonement by its roots. His critical objections against the principle of substitution do not seem to have been very striking.

He would not admit, for one thing, that Atonement was compatible with mercy. If God received an equivalent price, where, he asked, was the manifestation of love? He overlooked the fact that, as against the Church holding fast to our Lord's Divinity, such an objection must be beside the mark. God provided the ransom which His essential justice demanded. He Who paid the price—His own precious Blood—was the Eternal Son of the Father. Love found the Sacrifice which justice required. Socinus also pressed the difficulty of Arminius, that as Christ did not

suffer eternal death, He did not provide an equivalent for human sin. To this the same reply must be made as above. The Divinity of His wondrous Person—as the God-Man—did impart an absolute value to His obedience and death. The offering was sufficient, being of infinite worth.

The positive side of his system was simple. God, he taught, forgave sin, upon the repentance of the transgressor. This is a negation of New Testament Christianity altogether. The denial of our Lord's Divinity and of His Atonement are closely connected, and the theology of Socinus shines as a beacon-light across the sea of human speculation, warning us of the hidden rock of utter unbelief.

Alas! what can such a system say to satisfy the guilty conscience? How can it speak peace to the sinner who trembles before the righteous justice of God?

Such are the principal lines of thought on the subject of Atonement since the Reformation. In our own days the old difficulties reappear, clothed in modern phraseology. In many quarters deservedly held in high esteem, it is to be feared the same shrinking from Substitution may be discerned. This consideration, however, must be reserved for a subsequent chapter. This is not a controversy around details or externals. It bears upon the heart of the Gospel. It is nothing less than this—What is the sinner's hope for eternity? Am I to tell him of the manifestation of Divine Love on the Cross, of the Example of self-sacrifice, of the power of Christ's Life to expel selfishness, and win man to a nobler existence—and nothing more?

Or am I, in addition to this, to speak of sin as involving unutterable guilt before God, of man as lost, of Christ as the Sin-bearer, Who in life fulfilled the law for our justification, and in death shed His precious Blood for our forgiveness? In short, is the message of the Church to be, "Behold the Lamb of God, which taketh away the sin of the world"? "Christ hath redeemed us from the curse of the Law, being made a curse for us"? "Through this Man is preached unto you the forgiveness of sins: and, by Him, all that believe are justified from all things"?

## CHAPTER II.

### ATONEMENT IN SCRIPTURE.

**I**T will be evident, from what has been already said, that a clear view of guilt is essential to a right apprehension of Atonement. When sin is regarded as nothing more than a disease, the need for Atonement disappears. It is sufficient in such a case to see the Cross as the exhibition of love, and the culmination of self-sacrifice as that which by its attractive power will wean men from their selfishness. How vastly different is this from the feeling of all who regard sin as wilful rebellion against God and the transgression of His eternal law of holiness, incurring the penalty of the second death. If such be the case, nothing but substitution could meet the need of the offender. If there be no Divinely-appointed Sponsor to undertake the sinner's case, and bear the righteous penalty of sin, salvation cannot be. The first step, then, in our path, must be to ascertain how Scripture regards sin.

Much instruction in this, as in other subjects, is afforded us in the Old Testament. When God chose Israel, He gave the nation the revelation of His will, and made it the channel of blessing to the world. Delivered from the bondage of Egypt, they learned

in the wilderness that of which surrounding nations knew nothing — the character of God, and the requirements of His worship. The Tabernacle of Moses was the only spot on earth where the Divine Glory was visibly displayed. There in the Holy of Holies over the mercy seat rested the Shechinah, seen by human eye every year. One obvious thought impressed upon the minds of the people by their ritual arrangements must have been the unspeakable holiness of Jehovah, and His intense abhorrence of sin. Thus the approach to the Divine Presence was carefully guarded, and any attempt to break through the barrier was met with instant death. The nation as such was separated from a guilty world. From the nation a tribe was chosen. None but the Levites might touch the fabric of the Sanctuary or its sacred furniture. From the Levites again another election was made. Priesthood was limited to the descendants of Aaron. None but members of his family might perform any priestly functions. Nay, more; the right of entrance into the Holy of Holies, on the day of Atonement, was reserved for the high priest alone. Thus in order to gain admission to Jehovah's Presence, we find a separated nation, a separated tribe, a separated family, a separated man. Could anything be more clearly intended to show the vast distance between God and the sinner? Moreover, it is to be borne in mind that the high priest's entrance into the most holy place was effected only under shelter of the blood of the sin offering. Upon the mercy seat and before the mercy seat must the blood be sprinkled. Only thus was Atonement made.

Do not the physical arrangements of the tabernacle suggest the same truth? The outer court, surrounded by its wall of white linen, furnished an effectual barrier between the Israelite and God's Presence. And when the appointed "gate" was passed, and the outer court with its significant altar and laver crossed, the inner court confronted the priest. That must be entered through the appointed "door," while beyond this remained the "veil" between him and the Shechinah. Thus the "gate," the "door," and the "veil" were interposed between man and the Divine Presence.

Similarly the whole sacrificial system of Leviticus, with its daily and weekly and festal offerings; the sprinkling of blood alike upon tabernacle, priest, and leper, constituted an eloquent and ceaseless demonstration of the terribleness of sin, which could only be put away at such a cost.

Nay, more. Was there no suggestive teaching as to sin in the loathsome details of leprosy, when affecting the person, the clothing, or the building? Was there nothing in the repulsive description of the various uncleannesses attaching to man in his fallen condition? Did not the defilement, contracted by even accidental contact with a grave, a bone, or anything connected with death, point to the sin which Divine Holiness must abhor?

For detailed instruction as to the nature of sin, we turn to the account of the five offerings in the opening chapter of Leviticus. The Burnt Offering gives us the claim of the Creator upon all the faculties and powers of the creature without reservation. Fallen nature cannot comply with such a demand, but the



failure involved is none the less sin. In the Meat Offering attention is directed to that absolute perfection of character which God requires. The lack of developed perfectness, which the holiest saint exhibits, is sin against God. The Peace Offering leads our thoughts to that inward holiness which the law demands. Alas! in us, instead of this, is found the flesh which lusteth against the Spirit. The Sin Offering points out the guilt attaching to sins of ignorance—acts which men commit in ignorance, not knowing their sinfulness. The Trespass Offering deals with specific acts of known evil, whether in thought, word, or deed.

We may say, then, in the light of this instruction, that the law demands from man—

(1) The absence of all wilful transgression. (2) The absence of all sins of ignorance. (3) Perfectness in thought, motive, desire. (4) Perfectness in character. (5) Absolute devotion of every faculty and power to God.

How different the idea of sin, thus presented, from that which is usually accepted! Mr. Booth, for instance, in his Catechism, has utterly missed the mark. "Sin," as he defines it, "consists in doing that which we know to be wrong, inwardly or outwardly, or in not doing that which we know to be right." Can anything be more opposed than the teaching of Leviticus and the statement of Mr. Booth? Had Mr. Booth studied the Shorter Catechism of Scotland he would have found a vastly different answer to his question, "What is sin?" That excellent Manual replies—"Sin is any want of conformity to, or transgression of, the law of God." Had Mr. Booth endeavoured to ascertain the

requirements of the law—as outlined above—and then recognized the fact that to fall short of, or to transgress them is sin, his theology would have started from a right beginning.

To this consideration must be added the solemn truth, that to the breach of one of the demands of the law, in thought, word, or deed, is annexed the penalty of eternal death. “Cursed is every one that continueth not in all things which are written in the book of the law to do them” (Gal. iii. 10). Under wrath, therefore, is the description given by St. Paul of man’s natural state. Believers, he says, “should be saved from wrath” (Rom. v. 9); “even the wrath to come.” By nature we are “children of wrath, even as others” (Eph. ii. 3). “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (John iii. 36).

These considerations lead us to the question of Atonement, which may be defined as the work of the Lord Jesus, directed towards God, by which, by His one Offering finished on the Cross, He has satisfied for ever God’s righteous claims, and procured for His believing people pardon and acceptance. If this definition be received, it will be seen that Atonement was made to God, that it was finished on the Cross, and that it procures salvation for all beneath its shelter. That this is the doctrine of Holy Scripture the following pages will, I trust, make abundantly manifest.

The word mostly used in the Old Testament to express this word of atonement is כִּפֹּר, corresponding

to *ἱλάσκειν* and its cognates in the New. The primary meaning of the word is "to cover." It is thus used in the first place in which it occurs in the Bible, viz. Gen. vi. 14, where Noah is directed to "cover" the ark with pitch, literally to "cover" the ark with "that which covers." When the word is employed with relation to sin, attention is directed to the atoning offering, presented to God, by means of which forgiveness is bestowed. An excellent illustration of this is found in Gen. xxxii. 20. Jacob was returning from Padan-aram, after his years of servitude, and was on the point of meeting Esau, whom he had so grievously wronged. Fearful of his brother's vengeance, he took such precautions as seemed to him likely to avert the wrath he so justly feared. He prepared a present against the inevitable meeting. "For he said, I will appease him with the present that goeth before me, and afterward I will see his face, peradventure he will accept of me." The passage literally is—"I will cover over his countenance," *i. e.* his wrath. Observe the steps in the narrative. Jacob has grievously offended Esau. He dreads his displeasure. He prepares an atonement. By means of that atonement his brother's anger is removed. Have we not an illustration of the Gospel? The sinner has most grievously offended God. Divine wrath—necessary and holy—is kindled; Atonement has been made on Calvary, as the result of which the believer is graciously pardoned and accepted. No illustration can be pressed beyond a certain point. In the type no suggestion is made of the truth, never to be forgotten, that God Himself freely provided the atoning Sacrifice. The point

especially calling for notice is the connection so often observable between "atonement" and "wrath."

Thus at Sinai, after the terrible exhibition of unbelief and rebellion on the part of the chosen people, recorded in Ex. xxxii., when God threatened to destroy them, Moses made intercession. He, at any rate, clearly understood the connection between sin and judgment, as well as the necessity for atonement. "Ye have sinned" (he said in ver. 30) "a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin." That Moses was typical of Christ the Mediator has never, I suppose, been doubted. In either case we see the same sequence of ideas; sin, involving wrath, followed by atonement and pardon. Moses acted on behalf of the literal, Christ of the spiritual Israel.

The same thought underlies the account of Korah's rebellion in Num. xvi. There, again, in the wilderness was sin similar to that committed at the base of Sinai. Dissatisfied with God's restriction of priesthood to the family of Aaron, Korah and his company made open rebellion against the Divine appointment. Why should not they offer incense as well as the seed of Aaron? The issue was brought to open trial, and most solemn was the result. Dathan and Abiram, their wives and children, were swallowed up. "The earth opened her mouth and swallowed them up." "They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation" (vers. 33, 34). The fate of Korah and his company, who defiantly offered the unhallowed incense,

was different, but equally appalling. "There came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense" (ver. 35). Grace indeed shone even in this scene of judgment, for Korah's sons were spared (Num. xxvi. 11). Their names remain associated with some of the sweetest Psalms (*e.g.* Ps. xlv.). Who should sing like those who have been spared by sovereign mercy? The people generally, alas! sympathized with the rebels, and on the following day broke out into open murmurs. Jehovah's watchful eye saw all. The evil must be sharply dealt with. "The glory of the Lord appeared." Then came the message to Moses. "Get you up from among this congregation, that I may consume them as in a moment." What this meant Moses knew full well. Fitting type of Christ, his one thought was of intercession for the guilty. "Take a censer," he said to Aaron, "and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun" (Num. xvi. 46). The theology of Moses was simple and unhesitating. Sin had kindled Divine wrath. Atonement alone could avert it. Aaron obeyed. "He put on incense, and made an atonement for the people. And he stood between the living and the dead, and the plague was stayed" (vers. 47, 48).

The account of the action of Phinehas is exactly similar. At Shittim the people sinned. Phinehas saw the extent of the danger and took decided action. God's message in consequence was, "Phinehas . . .

hath turned away My wrath . . . he was zealous for his God, and made an atonement for the children of Israel" (Num. xxv. 11—13). There is here just the same assumed connection between "wrath" and "atonement." While too the words are thus often associated, must it not be confessed that the same ideas are conveyed in a variety of terms? Thus in the offerings of Leviticus are found different aspects of the Cross. In the burnt offering Christ is seen as glorifying the Father, by the presentation of Himself, the Perfect Sacrifice. The whole victim was consumed upon the altar, and thus ascended to heaven. It was "an offering made by fire, a savour of rest, to Jehovah" (Lev. i. 9). Very different was the sin offering and its teaching. In that case attention is drawn to the awfulness of the guilt of sin. The defilement of the sin of ignorance is regarded as penetrating every spot to which the transgressor had access. Thus, when the priest had sinned, the blood was sprinkled before the vail, then applied to the horns of the golden altar, and finally poured out at the base of the burnt offering altar. The inward fat was then burnt, and finally the body of the victim was carried without the camp and burned (*see* Lev. iv. 1—12). What so pointedly shows the contrast between the sin and burnt offerings is that different words were used to describe the burning. That which is found in connection with the burnt offering is קָטַר, which distinctly means to burn as fragrance. It is the word from which incense is derived. It is thus in keeping with the character of the offering. "Christ also hath loved us, and hath given Himself for us an offering and a



sacrifice to God for a sweet-smelling savour" (Eph. v. 2). The word used with reference to the burning of the sin offering is equally emphatic. It means to burn up in wrath, שָׂרַף. Thus the fiery serpents that bit the people in the wilderness are literally called "seraphim," from this word, "burning ones." The "seraphim," it may be observed, in Isaiah vi. seem to be symbolic of the Divine holiness. Whatever view may be taken as to their significance, there is no room for doubt as to the derivation of their name from this root שָׂרַף, to burn up, or that the word literally is "burning ones." The force of the expression is well seen in the account of Achan in Joshua vii. "He that is taken with the accursed thing shall be *burnt* with fire, he and all that he hath" (ver. 15). "And all Israel stoned him with stones, and *burned* them with fire" (ver. 25). It is seen again in the judgment of Nadab and Abihu (Lev. x.). When they were consumed by fire, on account of their presentation of strange fire, Moses said, "Let your brethren, the whole house of Israel, bewail the *burning* which the Lord hath kindled"—literally, "*burned*" (ver. 6). And again, "They the sons of Belial shall be utterly *burned up* with fire in the same place" (2 Sam. xxiii. 7). "The whole land is become brimstone and salt and *burning*" (Deut. xxix. 23).

"Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with *burning* and fuel of fire" (Isa. ix. 5). "Ye were as a firebrand plucked out of the *burning*" (Amos iv. 11). "They have *burned up* all the synagogues of God in the land" (Isa. lxxiv. 8). Instances might be multiplied, but these are enough to show the force of the



word as implying burning up in wrath. The fulfilment of the burning of the sin offering was seen upon the Cross where the Beloved Son sustained the weight of the Father's wrath due to sin.

The language of the Psalms, again, repeatedly involves the same thought. Take, for instance, the pathetic cry of the Holy Sufferer in Ps. xxxix. : "Remove Thy stroke away from Me: I am consumed by the blow of Thine Hand. When Thou with rebukes dost correct man for iniquity, Thou makest His beauty to consume away like a moth" (vers. 10, 11). Here it is not the reproach or persecution or misunderstanding of man, but the judgment of God which is pressing upon Him. Verily, "He was wounded for our transgressions, He was bruised for our iniquities." Other Psalms are equally explicit. Thus, "Thou hast laid Me in the lowest pit, in darkness, in the deeps. Thy wrath lieth" (literally leaneth) "hard upon Me, and Thou hast afflicted Me with all Thy waves" (Ps. lxxxviii. 6, 7). Such language is in keeping with what we read elsewhere. A very few samples must suffice. "Awake, O sword, against My Shepherd, and against the Man that is my Fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered" (Zech. xiii. 7). Obviously there is only One Shepherd who can be called the Man, Jehovah's Equal. That such is the meaning of the word "fellow" is clear from Leviticus, where the same word עמית is repeatedly translated "neighbour." "If a soul sin . . . and lie unto his *neighbour* . . . or hath deceived his *neighbour*" (vi. 2). "In righteousness shalt thou judge thy *neighbour*" (xix. 15). "Thou shalt in any wise rebuke

thy *neighbour*" (xix. 17). "Thou shalt buy of thy *neighbour*" (xxv. 15). The Good Shepherd, the co-equal Son of the Father, was smitten with the sword of justice as the Representative of the flock.

This is borne out by the language of the New Testament. "Christ hath redeemed us from the curse of law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree" (Gal. iii. 13). "The victim," says Bishop Lightfoot in his commentary on the passage, "is regarded as bearing the sins of those for whom atonement is made. The curse is transferred from them to it. It becomes, in a certain sense, the impersonation of the sin and of the curse." Again, "He hath made Him to be sin for us, Who knew no sin" (2 Cor. v. 21). "Who His own self bore our sins, in His own Body, on the tree . . . by Whose stripes ye were healed" (1 Pet. ii. 24). What else, moreover, can explain the language of the Gospels concerning the Cross? Must we suppose that our Lord shrank from the physical pain of death? This would place Him below men and women, not a few who have faced death with boldness and triumph. But if He were exposed to the wrath of God, as the Sin-bearer, then we can, in measure at least, understand the "strong cry and tears" of Gethsemane, and the dread of Calvary.

The account given in the Gospels is very graphic. Not only was our Lord "sorrowful," but "very heavy"—*ἀδύμουν*. Bishop Lightfoot tells us that this word "describes the confused, restless, half-distracted state which is produced by physical derangement, or by mental distress, as grief, shame, disappointment, &c.

(Philip. ii. 26, 27). More than this, He says, "My soul is exceeding sorrowful"—*περίλυπος*, a word suggestive of His being encompassed with sorrow on every side. The waves of Divine judgment were breaking over His soul. The waste of water stretched as far as eye could see (*see* Matt. xxvi. 37, 38). St. Mark's account, as usual, is especially striking. He "began to be sore amazed"—*ἐκθαμβεῖσθαι*. Observe the intensive form of the expression. The *ἐκ* vividly brings out the extremity of the horror indicated. The word *ἐκθαμβέω* is peculiar to St. Mark. It is used to show the astonishment of the people who saw our Lord descending from Mount Hermon, after the Transfiguration, when doubtless the glory was still to some extent reflected from His Person. "All the people, when they beheld Him, were greatly amazed" (ch. ix. 15). The only other passages where it is found are in connection with the Resurrection. "They were affrighted" at the vision of the angel. His message was, "Be not affrighted: ye seek Jesus of Nazareth which was crucified: He is risen" (ch. xvi. 5, 6).

St. Luke, in the parallel account which he gives, describing the awfulness of the conflict produced by the presentation of the Cup of trembling, speaks of His "being in an agony," the measure of which was indicated by the sweat, like great "drops of blood falling down to the ground" (ch. xxii. 44).

What then caused this fearful anguish? Our Lord was "sorrowful," "very heavy," "exceeding sorrowful," "sore amazed," "in an agony." It could not be that He—the Incarnate—shrank from the pain of death, even with the added ignominy of the Cross. When

we look back upon these wondrous scenes, in the light of Scripture, and recognize the connection between atonement and wrath, the difficulty vanishes. "He was made sin for us." The sword of Divine justice was unsheathed against Him Who discharged the sinner's liabilities. "It pleased Jehovah to bruise Him." "He made His Soul an offering for sin." Here then is the key to the conflict of the garden. Here is the explanation of the awful cry, "My God, My God, why didst<sup>1</sup> Thou forsake Me?" The darkness was then passing away. The stress of the conflict was over. Victory was in sight. What may have been the experiences of His holy soul we know not, during these awful hours. We gather up and prayerfully ponder over His words. Whatever else may be contained in them, they certainly point to some "forsaking" of the Son by the Father, and this fully accords with what we have seen involved in Atonement.

The words for "atone" and "atonement," though not always so translated, are of frequent occurrence in the Old Testament. Thus in Exodus and Leviticus they play a prominent part in the ritual arrangement of the Tabernacle.

In Ex. xxv. mention is made of the mercy seat *seven* times (vers. 17, 18, 19, 20, 21, 22). The literal use of the mercy seat was to be a lid or covering for the Ark. The two together constituted the only piece of furniture standing in the Holy of Holies. *Twenty-seven* times is the mercy seat mentioned in the Old Testament. *Eighteen* times we read of it in

<sup>1</sup> As to this rendering consult the valuable note in the *Speaker's Commentary* on St. Matt. xxvii. 46.

Exodus, and *seven* in Leviticus. כַּפֹּרֶת is the word, *i. e.* atonement or propitiation place. Actually, as I have said, that which covered the Ark, it was intended to point to the covering of sin, by the sprinkling of blood. On the most solemn of Israel's fast days, the Day of Atonement, the high priest entered into the Holy of Holies, and stood face to face with the Divine Presence. Then was the sin of the people (typically) put away by the sprinkling of blood. The eye is especially directed to this sacred article—"He shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times" (Lev. xvi. 14). This was for himself and his own sin. Afterwards, "he shall kill the goat of the sin offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat" (ver. 15). That was for the transgression of the people. In either case guilt was met by blood. Thus, and thus only, was it typically covered. Hence the mercy seat, upon which it was sprinkled, was called the covering, *i. e.* "atonement" place. The Septuagint translated the word *ἱλαστήριον*, a literal rendering which is sanctioned by the Apostle in Heb. ix. 5. Beautiful, therefore, as the expression mercy seat is, it is not the translation of the original, and is actually misleading to the English reader. The Revised Version suggests in Ex. xxv. 17, in the margin, the word "covering" as a suitable rendering. Doubtless this is a step in the right direction; but how much better it would have been to

boldly give the real force of the word—sanctioned by the inspired writer as mentioned above—and translate it “atonement” place. Mercy is no doubt the result of atonement, or propitiation, but the effect is not to be confounded with the cause.

An illustration of the force of Atonement no less conclusive is furnished by the type of the “atonement money” in Ex. xxx. When the people were numbered, the Divine command was that half a shekel must be given by each person. The money is called “a ransom” (ver. 11), כֶּפֶר—the same word. It was “a ransom” to avert plague and “make atonement” (ver. 16). It has been suggested that the omission of this prescribed duty by David, when his census was taken, may have been one of the causes of the pestilence which wrought such havoc from Dan to Beersheba. The signification of the type is plain. Men are numbered amongst the Israel of God in virtue of the “Ransom” which grace has provided. Apart from that there is wrath. St. Peter seems to refer to it when he writes, “Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ” (1 Peter i. 18, 19). Nor was the use made of the silver thus collected less significant. It was “for the service of the Tabernacle of the congregation.” In fact, it was made into solid blocks, and served as the foundation on which the shittim wood boards, which composed the sides of the Tabernacle, rested (ch. xxvi. 19). The important place which the silver thus occupied is evident. It supported the whole structure. Had the silver been removed, the building must have fallen into instant



and utter ruin. Of course, for those who decline to regard the Old Testament as God's inspired Revelation, such a fact would have no significance. To those, however, who regard the Book of Exodus as part of the Divine Volume, and, as such, instinct with Gospel truth, such a simple and striking type will be allowed the greatest weight in the consideration of the subject of Atonement.

The Book of Leviticus also affords evidence of equal weight. Over *fifty* times the word כפר is found in various places. It is unnecessary to show that the five offerings, with which the book opens, represent distinct aspects of the one Offering of Calvary. With the distinction between Burnt Offering, Meat Offering, Peace Sacrifice, Sin Offering, and Trespass Offering, we ought to be familiar. No clear apprehension of the Gospel can be obtained without them. Not to the Gospel, but to Leviticus, are we referred for instruction concerning the Cross.

*Twelve* times we read of *atonement* in connection with the offerings. Of the burnt offering it is said, "It shall be accepted for him, to make *atonement* for him" (ch. i. 4). The prominent, not exclusive, thought in this offering, is the presentation of the infinite meritoriousness of Christ, as the ground of the believer's acceptance. He stands before God encompassed with the fragrance of Christ's perfect obedience. But the acceptance and atonement cannot be separated. The one cannot exist apart from the other. Hence the expression, "It shall be accepted to make *atonement* for him" (Lev. i. 4). The sin offering, which shows Christ made a curse for us, as we have already seen,



brings out further this thought of atonement. When the whole congregation sinned through ignorance, "the priest shall make *an atonement* for them" (Lev. iv. 20). If a ruler or prince had thus sinned in like manner, "the priest shall make *an atonement* for him" (ver. 26). Or again, when a lay person had sinned in ignorance, if the offering brought were a kid of the goats, "the priest shall make *an atonement* for him" (ver. 31), or if it were a lamb, "the priest shall make *an atonement* for his sin" (ver. 35). Following the sin offering, and closely connected with it, was the trespass offering.

The sin offering was for sins committed ignorantly. Such was the character of the sin of the Apostle Paul in the days of his unregeneracy. The trespass offering, as described in ch. vi., was to atone for sins of wilfulness. Between these two classes of sins there is a clear and distinct difference. But ch. v. presents us with an offering of a peculiar character, viz. a sin offering offered for a trespass offering. Sins of ignorance may vary greatly. For much ignorance we are justly held responsible. Hence sins may spring from ignorance, and yet the ignorance may be to a large extent wilful. The sin therefore partakes of the nature both of the sin of ignorance and of wilful trespass. Hence the provision of an offering which combines the characteristics of both sin and trespass offerings. In this chapter (v.) atonement is mentioned no less than five times. "The priest shall make *an atonement* for him concerning his sin" (ver. 6). "The priest shall make *an atonement* for him for his sin" (ver. 10). "The priest shall make *an atonement* for him

as touching his sin" (ver. 13). "The priest shall make *an atonement* for him" (ver. 16). "The priest shall make *an atonement* for him concerning his ignorance" (ver. 18). So with regard to the trespass offering proper. "The priest shall make *an atonement* for him, before the Lord" (ch. vi. 7). Once more. These two offerings so clearly connected are linked together thus in ch. vii. 7: "As the sin offering is, so is the trespass offering: there is one law for them: the priest that *maketh atonement* therewith shall have it"—viz. the portion which was allowed for food. Thus direct mention is made of atonement no less than *twelve times* in the account of the offerings.

In connection with the priests we read of atonement *five times*. They were to minister before God, and therefore must be brought beneath the shelter of the blood of atonement. Only those who are thus reconciled can be acceptable worshippers. During the seven days' consecration ceremonial we are told of atonement being made alike for the altar and the priests. The sin offering was slain, and the blood poured out at the bottom of the altar "*to make reconciliation,*" or rather "*atonement,*" upon it (ch. viii. 15). So again, "As he hath done this day, so the Lord hath commanded to do, to make *an atonement* for you" (ch. viii. 34). Similarly when the seven days of preparation had elapsed, and Aaron and his sons entered upon their priestly duties on the eighth day, their first action was connected with atonement. "Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make *an atonement* for thyself, and for the people: and offer

the offering of the people, and make *an atonement* for them" (ch. ix. 7). Making atonement is thus clearly placed in the forefront of their ministry. It is the foundation whereon all else rests. Only thus can priest or people draw near to God. Once again it occurs in connection with priesthood. That is after the death of Nadab and Abihu for offering "strange fire"—a solemn testimony by itself to the truth of atonement. Incense must be presented to God by the priest, and for it must be used fire from the burnt offering altar—fire, that is, which had fed on sacrifice. Fire is the emblem of holiness; the fire of the altar, of holiness satisfied—at the Cross. Nadab and Abihu, understanding nothing of this, brought ordinary fire—"strange fire." The result was that God smote them by fire. Eleazar and Ithamar were bidden to continue their ministry, but failure marked them also. Moses rebuked them—"Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, *to make atonement* for them before the Lord?" (ch. x. 17).

Nor is less significance to be attached to the seven-fold mention of atonement in the account of the cleansing of leprosy—that fearful type of sin. Six times we read of atonement for the leper, *once* for the leprous house. "The priest shall make *an atonement* for him before the Lord" (ch. xiv. 18). "And the priest shall offer the sin offering and make *an atonement* for him that is to be cleansed" (ver. 19). "And the priest shall make *an atonement* for him, and he shall be clean" (ver. 20). In the case of the poorest

the same necessity for atonement is seen. "If he be poor and cannot get so much . . . to make *an atonement* for him . . ." (ver. 21); ". . . him that is to be cleansed, to make *an atonement* for him . . ." (ver. 29). "The priest shall make *an atonement* for him that is to be cleansed" (ver. 31).

But leprosy might be found in a house. Churches, corporate associations may be tainted with evil. Christendom has furnished abundant proof of this. The house, in such a case, must be cleansed. Blood must be shed; and thus the priest shall "make *an atonement* for the house, and it shall be clean" (ver. 53). Thus *seven times* in connection with leprosy we read of atonement.

Sin is set forth by the type of leprosy, but this is only one out of many illustrations given us in Scripture. Leviticus deals at some length with the repulsive uncleanness to which fallen humanity is liable. This is another means of setting forth the loathsomeness of sin in the sight of God. *Four* times in this connection is atonement mentioned. After childbirth the mother must be purified by sacrifice. A sin offering must be brought, and the priest "shall offer it before the Lord, and make *an atonement* for her" (ch. xii. 7). In case of poverty, pigeons or turtle-doves might be substituted for the appointed lamb, but equally in this case must the priest "make *an atonement* for her" (ch. xii. 8). So when a man was afflicted with that which caused defilement, burnt offering and sin offering were required, "and the priest shall make *atonement* for him before the Lord" (ch. xv. 15). Similarly in the

case of a woman, sin offering and burnt offering must be presented, and thus "the priest shall make *an atonement* for her before the Lord" (ch. xv. 30).

It is noticeable too that when heinous sin was forgiven, it was only on the ground of atonement. "The priest shall make *an atonement* for him with the ram of the trespass offering before the Lord for the sin which he hath done: and the sin which he hath done shall be forgiven him" (ch. xix. 22).

Thus then it is evident that the idea of atonement for sin was inwrought in Israel's ceremonies. It is the underlying work which is perpetually forcing itself upon our notice.

In addition, moreover, to what has been advanced, it must be borne in mind that one special day in the year was set apart whereon the need of atonement might speak to the conscience of the people as with the voice of a trumpet. The ritual of the Day of Atonement is detailed with considerable minuteness in Lev. xvi., and expounded for us in the Epistle to the Hebrews. In that wonderful chapter, so full of the work accomplished by our Lord upon the Cross, we read of atonement *sixteen* times. Here one caution may perhaps be given. Types are apt to mislead unless read with much care and due attention to the hints for their exposition given by the inspired writers of the New Testament. It has sometimes been urged, on the strength of a misinterpretation of this chapter, that the Atonement of Christ was made, not upon the Cross, but in heaven after His Ascension. It has been argued that St. Paul tells us that the entry of the high priest into

the Holy of Holies found its fulfilment when our risen Lord entered into the Presence of the Father in Ascension glory. This, no doubt, is blessedly true. But then it has been said—"Did not Aaron, after his entry into the most Holy Place, sprinkle the mercy seat with blood, and thus make atonement? If so, must we not say, to keep up the parallel, that Christ made Atonement, not upon the Cross, but upon His entrance into heaven after His Ascension?" The error arises from assuming that a parallel must necessarily be found between type and antitype. Clearly it cannot be so always. Daily sacrifice for sin was made under the Law. Under the Gospel such sacrifice can never be known. Calvary has for ever abolished it. The high priest, too, entered every year into the Holy of Holies; Christ entered heaven only once. Parallel, therefore, cannot always be expected. On the contrary, we shall often find unmistakable contrasts, as in these two instances. More decided contrast can hardly be, than between daily sin offering and one only offering, between the yearly entrance and our Lord's entry once for all.

So with regard to the place and time of atonement. There is a contrast, not a parallel, between the type and the antitype. There is little excuse for missing this, as it is pointed out by St. Paul. "He entered in once, into the Holy Place, having obtained eternal redemption for us" (Heb. ix. 12).

The high priest, at his entrance into the Holy of Holies, had not accomplished the work of atonement. "He shall make an atonement for the holy place . . . and there shall be no man in the tabernacle of the congregation when he goeth in to make an atone-



ment" (Lev. xvi. 16, 17). St. Paul, then, well acquainted with Jewish ritual, in his exposition tells us that our Lord, in contrast to the high priest, "entered in, having obtained eternal redemption for us." The truth is, that Atonement was accomplished upon the Cross; and it is of great importance to see this clearly. There was fulfilled everything typically represented by the shedding, or sprinkling, or pouring out of blood. "It is finished" was the victorious cry of our dying Lord. Resurrection was God's attestation of the perfectness of Christ's work. Atonement had been made upon the Cross. There was no possibility of an Ascension having for its object the making of that Atonement, which had been finished and accepted.

I have no intention of discussing the typical meaning of the ceremonial of the Day of Atonement, but I do wish to emphasize the constant repetition of the word, and thus of the vital truth which it enshrines. "He shall make *an atonement* for himself and for his house" (ver. 6). The scapegoat, too, is presented "before the Lord, to make *an atonement* with him" (ver. 10). "Aaron shall bring the bullock of the sin offering . . . and shall make *an atonement* for himself, and for his house" (ver. 11). We have then emphatic mention made of the need for atonement on behalf of the Tabernacle and the Altar, by reason of the defilement resulting from Israel's sin. "He shall make *an atonement* for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins . . . and there shall be no man in the tabernacle . . . when he goeth in to make *an atone-*



*ment* in the holy place, until he come out, and have made *an atonement* for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar . . . to make *an atonement* for it. . . . And when he hath made an end of *reconciling*" (rather, "*atoning for*," as Revised Version) "the holy place . . ." (vers. 16, 17, 18, 20). "And he shall wash his flesh . . . and make *an atonement*" (ver. 24). "And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make *atonement*. . . ." (ver. 27).

As the chapter closes, the word is repeated with deepening emphasis, that none may miss its significance. "On that day shall the priest make *an atonement* for you . . ." (ver. 30). "And the priest . . . shall make *the atonement* . . . and he shall make *an atonement* for the holy sanctuary, and he shall make *an atonement* for the tabernacle . . . and for the altar, and he shall make *an atonement* for the priests, and all the people. . . . And this shall be an everlasting statute with you, to make *an atonement* for the children of Israel" (vers. 32, 33, 34). It will thus be seen that the word is repeated in this chapter no less than *sixteen* times. In addition to this it may be observed that the word for mercy seat, which, as I have before shown, is from the same root as atonement, occurs here only in Leviticus, while in this chapter it is mentioned *seven* times. It may thus be said that in this chapter of thirty-four verses, attention is pointedly called to atonement as many as *twenty-three* times.

Besides this, we read of the Day of Atonement *four* times, in this Book of Leviticus.

“On the tenth day of this seventh month there shall be a day of *atonement*. . . . Ye shall do no work in that same day; for it is a day of *atonement*, to make *an atonement* for you” (ch. xxiii. 27, 28). “In the day of *atonement* shall ye make the trumpet sound throughout all your land” (ch. xxv. 9). Thus with reference to Leviticus xvi., atonement (including mercy seat) is mentioned *twenty-seven times*. The connection between atonement and the shedding of blood must strike every reader, and one verse calls marked attention to this fact. “The life of the flesh is in the blood: and I have given it to you upon the altar to make *an atonement* for your souls: for it is the blood that maketh *an atonement* for the soul” (ch. xvii. 11). Atonement is made, be it observed, not by the blood in its natural condition, but by the blood shed; that it is by the life laid down, in the appointed way.

Such is the result of a very brief analysis of the teaching of Leviticus on this point. The words “atone” and “atonement” are found—

In connection with the Offerings	...	12 times.
“ “ “ Priests	... ..	5 “
“ “ “ Uncleaness	... ..	4 “
“ “ “ Wilful sin	... ..	1 “
“ “ “ Leprosy	... ..	7 “
“ “ “ Day of Atonement	20	“
“ “ “ Blood	... ..	2 “
		<hr/>
		51 “
added to which is the Mercy Seat	... ..	7 “
		<hr/>
		58 “
		<hr/>

The importance of atonement therefore in Old Testament theology is self-evident. The object of the offerings is to make atonement. The priests accepted themselves, in virtue of atonement, are consecrated to make atonement for others. Atonement must be made for the uncleanness of fallen human nature. Leprosy can be healed only by atonement. Wilful transgression may in no other way be pardoned. Nay, the most solemn Fast Day in the Jewish Calendar is the great Day of Atonement, in connection with which we read of atonement twenty times. Finally, this atonement is effected by the shedding of blood, and that alone. Truly has the book, which has been under consideration, been well styled *The Gospel according to Leviticus*.

It is natural that Leviticus, containing the account of the sacrificial system of Israel, should dwell much upon the Atonement to which all the ritual of the Testament pointed.

Numbers is occupied chiefly with the history of the journey to the Land of Promise, and the experiences of the way. Yet here also the word is of constant recurrence. The same connection can be traced between the sin of man and the atonement to God which that sin necessitated.

Thus in ch. v. 8 the appointed way of pardon for trespass committed is the "ram of *atonement*, whereby *an atonement* shall be made for him." Thus, and thus alone, can mercy be found. In the case of the defilement of the Nazarite owing to the sudden death of a person near him, "the priest shall offer . . . and make *an atonement* for him" (ch. vi. 11).

Death was the illustration of sin, and therefore contact with it brought ceremonial defilement.

Prominence was assigned, as has been seen, to atonement at the consecration of the priests, recorded in Leviticus. In Numbers the same thing is noticeable at the consecration of the Levites. "Thou shalt offer . . . a sin offering . . . and a burnt offering unto the Lord, to make *an atonement* for the Levites." "I have given the Levites as a gift to Aaron . . . to make *an atonement* for the children of Israel." "And the Levites were purified, and they washed their clothes . . . and Aaron made *an atonement* for them to cleanse them" (ch. viii. 12, 19, 21). Atonement then must be made for the Levites. As guilty, they must be brought beneath its shelter, and then extend the like blessing to others.

We saw, moreover, in Leviticus, that atonement must be made for sins of ignorance, as mentioned in the sin offering. Sin, thus, clearly involves guilt, even when committed in ignorance. The Book of Numbers insists upon the same truth. "If ought be committed in ignorance . . . the priest shall make *an atonement* . . . and it shall be forgiven them. . . . And the priest shall make *an atonement* for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make *an atonement* for him ; and it shall be forgiven him" (ch. xv. 24, 25, 28).

Again, then, there is the same connection between sin, atonement, and pardon. The cases of Aaron making atonement after the judgment of Korah, and of Phinehas acting in like manner at Shittim, have been previously adverted to. Both show us the rela-

tionship between atonement and wrath, upon which I have already ventured to speak. (Num. xvi. 46; xxv. 13.)

The ritual for the religious feasts and fasts of Israel is given in Lev. xxiii. It is observable, however, that these are reiterated in Num. xxviii., xxix. One special point of difference is the fresh prominence which is here assigned to atonement. It seems as if it were impossible to dwell upon it sufficiently. Thus, at the celebration of the Passover, "the goat for a sin offering to make *an atonement*" is especially enjoined (ver. 22). So at the presentation of the new meat offering, at the Feast of Weeks, "one kid of the goats, to make *an atonement* for you" (ver. 30). The same thing is seen at the Feast of Trumpets, "one kid of the goats for a sin offering, to make *an atonement* for you" (ch. xxix. 5); and on the Day of Atonement, "one kid of the goats for a sin offering; beside the sin offering of *atonement*" (ver. 11).

Twice more we meet with mention of atonement, and both instances are worthy of note. Midian was to be attacked. Phinehas, son of Eleazar the priest, was especially prominent. War was made with "holy instruments" (ch. xxxi. 6). Success crowned Israel's efforts. Vast quantities of spoil were taken. The officers we are told "brought an oblation for the Lord . . . to make *an atonement* for our souls before the Lord" (Num. xxxi. 50).

Especially significant is the last reference to this truth which meets us in Numbers. "Ye shall take no satisfaction for the life of a murderer, which is guilty of death. . . . Ye shall take no satisfaction

for him that is fled to the city of his refuge . . . the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it" (ch. xxxv. 31—33). The word here rendered satisfaction is that which has come before as "ransom" in connection with the Atonement mercy (Ex. xxx.). We have already seen that it is from this root, to "*atone*." Not only so. "The land cannot be cleansed" is also the same word, and is strictly, "the land cannot *be atoned*." When blood was shed the land was defiled. Atonement must be made by the blood of him that shed it. We read therefore of atonement no less than *twenty* times in this book. If to this we add the one mention of the mercy seat (which is as already shown from the same root) in ch. vii. 89, we shall find *twenty-one* distinct allusions to the word.

I do not wish to adduce all the passages in which this word, in its various forms, is found, but I cannot forbear briefly pointing out a few. The field is large. A few specimens of its productions may induce others to explore it fully. In Deut. xxi. we read what was to be done in case of the body of a murdered person being found. A heifer was to be beheaded, and the elders of the city were to wash their hands over the heifer and ask for pardon. "Be merciful, O Lord, unto Thy people Israel, whom Thou hast redeemed, and lay not innocent blood unto Thy people of Israel's charge. And the blood shall be forgiven them" (ver. 8). The words "be merciful" and "forgiven" are both this word כפר. "*Be atoned* or propitiated" is the form of the prayer. "The blood shall *be atoned*" is the Divine response. Here, as

so often, we are compelled to notice the association between guilt, atonement, and pardon. It may be mentioned that the Revised Version calls attention to another passage in Deuteronomy (xxxii. 43), where this word is used. "He will be merciful unto His land and to His people." The Revised Version has, "will make expiation for His land for His people." It is true that He will show mercy to His people, but the statement here is that He will make *atonement* for them—a thought by no means identical.

Other instances are found in which the Revised Version has done good service to the English student by placing in the margin the word "expiated"—*i. e.* "atoned." Thus the condemnation of Eli is given in the solemn words, "The iniquity of Eli's house shall not be purged"—"expiated"—"*atoned*"—"with sacrifice nor offering for ever" (1 Sam. iii. 14). Another case in point is Isa. vi. 7—"Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged"—"expiated"—"*atoned*." This Scripture is as important as any, as giving us a clear illustration of God's method of forgiveness. The prophet was guilty. He was a man of unclean lips. In the presence of the Majesty of the thrice Holy One, he saw himself and his sin. Confession followed. Then a coal from the burnt offering altar was applied to his lips. The coal, be it observed, is taken from the altar of sacrifice. Thus, and thus alone, is his sin "expiated," or "atoned."

Two other illustrations may be given. They are from Isaiah—"Surely this iniquity shall not be



purged from you till ye die, saith the Lord God of hosts." The Revised Version has in the margin instead of "purged from," "*expiated by*"—a very different thought. It gives correctly the force of the original. Isa. xxvii. 9 is the other passage—"By this therefore shall the iniquity of Jacob be purged." Again, the margin of the Revised Version reads "*expiated.*" The word "purge" at the best is ambiguous; whereas the expression in Hebrew is perfectly plain. The idea, in each case, is that forgiveness can be obtained only on account of atonement made to God.

To enter in detail into the passages in the historical books where atonement is mentioned would far exceed the limits of this work. Suffice it to say, that throughout the Old Testament, abundant proof is given that this truth had taken hold of Israel, that the instruction of the Pentateuch had sunk deeply into the hearts of the people. "Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make *an atonement* for Israel" (1 Chron. vi. 49). At the purification of the Temple in the reign of Hezekiah, the same thought is brought out—"The priests killed them, and they made reconciliation with their blood upon the altar, to make *an atonement* for all Israel" (2 Chron. xxix. 24). The Revised Version is again helpful, and gives a most exact translation—"They made a sin offering"—not "reconciliation with their blood." Thus again is seen the oft-noted connection between sin offering and atonement. Similarly, on

the return from the Captivity, when an effort was made to lead the nation to the appointed paths from which it had so sadly wandered, we read of "the sin offerings, to make *an atonement* for Israel" (Neh. x. 33), being re-established. It is equally striking to find the prominent position assigned to "atonement" in Ezekiel's yet future Temple—"Seven days shall they purge the altar and purify it" (ch. xliv. 26). "Seven days," the Revised Version has, "shall they make *atonement* for the altar, and purify it." So offerings are enjoined "to make reconciliation for them," "to make reconciliation for the house of Israel"—"so shall ye reconcile the house" (ch. xlv. 15, 17, 20). The Revised Version very properly has, "to make *atonement* for them," "to make *atonement* for the house of Israel"—"so shall ye make *atonement* for the house."

The Psalms recognize, as we should expect, this truth. Is not the anticipation of the Gospel found in Ps. xlix. 7, 8?—"None of them can by any means redeem his brother, nor give to God a ransom"—from the same root as *atone*—"for him. For the redemption of their soul is precious, and must be let alone for ever" (Revised Version).

Again, "Iniquities prevail against me: as for our transgressions, thou shalt purge them away" (Ps. lxxv. 3). The word purge is "expiate," or "*atone*." Forgiveness is contemplated as the consequence of atonement. The same remark applies to Ps. lxxviii. 38—"He being full of compassion forgave"—expiated or *atoned*—"their iniquity, and destroyed them not." The same observation may also be made of Ps. lxxix.

9—"Help us, O God of our salvation, for the glory of Thy Name; and deliver us, and purge away"—make *atonement* for—"our sins, for Thy Name's sake."

I cannot forbear quoting the testimony of Job—"If there be a Messenger with Him"—literally an Angel, *i.e.* the Angel of the Covenant, the Son of God, continually revealing Himself thus to the faithful of the Old Testament—"an Interpreter"—or Mediator, the one Mediator between God and man—"One among a thousand"—chiefest among ten thousand, altogether lovely—"to show unto man his uprightness:"—to reveal to man his guilt, and his consequent need of redemption—"then He is gracious unto him, and saith, Deliver him from going down into the pit: I have found a ransom" (Job xxxiii. 24). "The Son of man came, not to be ministered unto, but to minister, and to give His life a ransom for man." Here then is the "ransom"—derived from the word *atone*—of which the Old Testament is full, the precious Blood of Christ. Apart from that nothing else avails—"a great ransom cannot deliver thee" (Job xxxvi. 18).

One other passage it is impossible to overlook. I mean Daniel ix. 24. At the end of a definite time, called seventy weeks, or rather seventy periods of seven, *i.e.* four hundred and ninety years, a special blessing was promised to Israel. Messiah was to come "to finish the transgression, and to make an end of sins, and to make reconciliation"—rather it should be "*atonement*"—"for iniquity, and to bring in everlasting righteousness, and to seal up the vision and

prophecy, and to anoint the Most Holy." All this, be it observed, is intimately connected with what follows—"Messiah shall be cut off." Dr. Pusey, whose authority none can question, remarks—"The word 'shall be cut off' never means anything but excision; death directly inflicted by God, or violent death at the hands of man. It is never used of mere death, nor to express sudden but natural death. In the Pentateuch the word is used of God's covenant—he, they, shall be cut off from his, their, people, from the congregation of Israel, which God explains by His words, 'I will cut him off from among his people. . . .' Here it obviously expresses the same which Isaiah had said, by an equivalent word, He was cut off out of the land of the living" (*Daniel*, p. 185). Now without attempting anything like an exposition of this remarkable prophecy, it will be seen that it foretells, with unmistakable plainness, the death of the Messiah, and that it describes His work as bringing in everlasting righteousness, and making atonement for iniquity. Is it not evident that our Lord is here foretold as the Fulfiller of the law, as the One Who makes that atonement to God of which the ritual of Israel furnished so many types?

In glancing briefly at the teaching of the Old Testament, we cannot help seeing the vast importance of atonement. It is, in short, the only means of the sinner's salvation. It is much to be regretted that this vital word כפר is variously rendered in the Authorized Version. By translating it sometimes "reconcile," sometimes "purge," sometimes "cleanse," they have done much to weaken its power to an

English reader. I venture to append an extract from a very careful and most accurate student, Mr. B. W. Newton—"If any single word be used, 'expiate' is perhaps the best. *Pio* and *expio* are used in Latin sometimes to denote the act of appeasing (*Silvanum lacte piabant*); sometimes the purgation of the guilty person (*filium expiavit pecuniâ*); sometimes compensation rendered to make amends for a transgression committed (*legatorum injurias regisque cædem expiabant*). But whether the reference be to the person appeased, or to the person cleansed, or to the crime satisfied for, or the calamity averted, in either case the notion of atonement rendered to another is included. So it is likewise as respects כפר. The usual rendering of כפר in our version is to make atonement—atonement in the sense of expiatory offering. It is a pity that our translators have not always adhered to this rendering, but in not a few instances they have substituted for it, to make reconciliation, which is to be regretted, as we cannot be too careful in giving prominence to the thought of atonement made to God, and distinguishing it from the result" (*Isaiah*, p. 184).

Such, then, being the doctrine of the Old Testament, we naturally turn to the New, and read what that says of *ἱλάσκειν* and its cognates in the light of what has been gathered from the teaching of the Old Testament as to the meaning of כפר. The word *ἱλάσκειν* is that usually employed in the Septuagint as the translation of כפר. Wherever it is found therefore in the New Testament, a wealth of hidden meaning is contained in it. So evident indeed is the

form of the word, that one critic, Dr. Jowett, tells us "that the Apostles were Jews . . . and could not lay aside their first nature, or divest themselves at once of Jewish modes of expression. Sacrifice and atonement were leading ideas of the Jewish dispensation: without shedding of blood there was no remission. . . . It was natural for them to think of Christ as a Sacrifice and Atonement for sin. . . ." Dr. Jowett does not attempt to deny that what has been already shown is a fair summary of the teaching of the Old Testament. As little can he deny that the Apostles taught the orthodox doctrine of Atonement. For these admissions we are so far thankful. The authority attaching alike to Old Testament and New Testament is another subject, with which I have nothing to do at present.

As to the meaning of the word under consideration, perhaps the admission of Professor Maurice may be regarded as decisive. "Far then," he says, "from pleading that the words *ἱλασμός* and *ἱλαστήριον* had not the sense which we should gather from all the history of the heathen world that they must have had . . . I would earnestly press the reflection on you, that any other view of the case is incredible, and that I would ask you to observe with what a Divine art and wisdom the Apostle vindicates the word to a Christian use, showing that for that use its heathen signification must be—not modified—but *inverted*." Observe, Professor Maurice, like Dr. Jowett, cannot deny the force of the word *ἱλάσκομαι*, but he assumes, without a shadow of reason, that the Apostles, without a hint to that effect, deliberately "inverted"



its meaning. Certain modern theologians have certainly "inverted" the meaning of such words as "Inspiration," "Regeneration," "Justification," "Atonement," and the like, but there is great hardihood displayed in the suggestion that the Apostles acted in the same fashion. I quote the passage not for the purpose of discussing this extraordinary proposition, but as a witness to the meaning of the word atonement or propitiation.

There is of course this vast difference between the Christian and heathen ideas of propitiation. The former shows us God's essential holiness requiring atonement as the only ground of pardon, but it also reveals God Himself as providing the propitiation, even His eternal Son. God loved and then gave His Son. The Cross was the provision of infinite mercy. Of this the heathen world knew nothing. How could it without revelation?

The following passages in the New Testament are worthy of careful study, as bearing directly upon the matter in hand. (1) Luke xviii. 13, the prayer of the publican: "God be merciful"—*ἰλάσθητι*—"to me the sinner." The Revised Version very rightly calls attention in the margin to the fact that the word really is, "be propitiated"—God be propitiated towards—or accept atonement for—me the sinner. Alford strangely misses the mark when he says—"Nor are we to find any doctrinal meaning in *ἰλάσθητι*: we know of only one way in which the prayer could be accomplished; but the words here have no reference to that, nor could they." What, we may well ask, was not the publican a Jew? Had he not been



accustomed to connect pardon with sacrifice? Did not the altar of the Temple bear abundant witness thereto? Was he not acquainted, at least to some extent, with the Old Testament? Must he not have known that the corresponding word to *ἱλάσκομαι* was there devoted to the expression of the thought of atonement—as has been already shown? Such being the case, why should we be surprised that the Spirit of God led him to express his penitence in this most suitable form? We might as well say that the expression “Lamb of God” was a mere illustration of purity, and not connected with the sacrificial ritual of the Jews, as to assert that “be propitiated” has no reference to atonement. How totally different the spirit breathed by the great Bengel! His rendering is, “Be propitious to me” (propitiated towards me). “He does not dare to make mention of God and of himself in immediate connection. His trust was in the Divine Mercy.” Similar is the remark of Köcher quoted by Trench—“Eam vocis *ἱλάσθητι* vim esse, ut causam meritoriam propitiationis, nempe cruentam Christi passionem et mortem, simul comprehendat et indicet.” No wonder the publican went away justified. We are justified by His Blood—and thus “shall be saved from wrath through Him.”

(2) Romans iii. 25 : “Whom God hath set forth to be a propitiation (*ἱλαστήριον*) through faith in His Blood.” It has been questioned whether “propitiation” should be taken as “propitiatory offering” or “mercy seat.” Alford, following Beza, Turretin, and others, takes the word as meaning the former. We are inclined, however, to the other view. The

word *ἱλαστήριον* only occurs once elsewhere in the New Testament—in Heb. ix. 5—and there confessedly it means mercy seat. It is equally undeniable that it is the Septuagint word for mercy seat. It has moreover been the prevailing view. It was held by Origen, Chrysostom, Theodoret, and Cyril. Luther also and Bengel may be quoted as saying the same. The latter writes—"The allusion is to the mercy seat (propitiatory) of the Old Testament (Heb. ix. 5); and it is by this Greek term that the LXX. generally express the Hebrew כפרת. Propitiation goes on the supposition of a previous offence, which opposes the opinion of the Socinians." Whichever view may be taken, the testimony to the reality of atonement remains equally strong. The *Speaker's Commentary* well suggests that the better word, instead of mercy seat, would be "a propitiatory," thereby connecting the word in English, as it is in Greek and Hebrew, with propitiation or atonement. That *Commentary* makes this remark, which I cannot refrain from quoting, as to the significance of "the propitiatory"—"(a) It was the central point of the Divine Presence and manifestation between God and the representative of His people. So in Christ, the full manifestation of God to man, is made, and in Him rests . . . the true Shechinah. . . . (β) Among all instruments and symbols of atonement, this alone was called 'the propitiatory,' as being the most eminent. As in it was made a general atonement for the children of Israel for all their sins once a year; so in Christ, Jehovah expiates and takes away the sins of the world." It would be more correct surely

to say that Christ "expiated" or "atoned for" sin, the expiation or atonement having been directed towards Jehovah. With this exception, the extract is admirable, and pointedly presents the reality and necessity of atonement.

(3) "That He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation (ἱλάσκεσθαι) for the sin of the people" (Heb. ii. 17). The Revised Version here gives the literal translation, "to make propitiation," or atonement. Reconciliation is the result of propitiation, or atonement, and by no means to be confounded with it. "Only by atoning for sin," is the *Speaker's* comment on the passage, "could he restore man to his proper relation to God." Alford says—"The word here is middle, used of Him Who, by His propitiation, brings the sinner into God's favour—makes propitiation for, expiates, sin." Westcott quotes the old Latin, "ut expiant peccata, et ad deprecandum (propitiandum) pro delictis." He then, it is only fair to say, adds a note, to which grave exception must be taken. It is the more painful to do this, because of his great service to the Church, in the field of Scripture exegesis. His note is as follows—"The essential conception is that of altering that in the character of an object which necessarily excludes the action of the grace of God; so that God, being what He is, cannot (as we speak) look on it with favour. The propitiation acts on that which alienates God, and not on God, Whose love is unchanged throughout." Now, it is quite true that the Atonement did not change the feeling of God, nor cause Him to love us. If that were all that Bishop

Westcott meant, we should regard the sentiment as unexceptionable. But surely the passages already adduced from the Old Testament abundantly show that the "atonement" or "propitiation" is directed towards God, and is that by which His holy wrath is turned away. "Make an atonement for them, for there is wrath gone out from the Lord" (Num. xvi. 46). The atonement, itself the provision of Divine Love, is that without which consuming wrath must smite the sinner; and the alone channel by which righteous grace can reach the guilty. Is this Bishop Westcott's doctrine? Is it consistent with the above guarded extract? Alas! I fear not. Would to God that it may yet become so; that his erudition, his powers, his eloquence, may be used in defence of the only Truth to which the sinner can turn in sight of death and judgment, viz. the Atonement of Christ on the Cross, whereby judgment, having fallen on the Substitute, shall not touch the feeblest believer. Nothing short of this will stand.

(4) "He is the propitiation—*ἱλασμός*—for our sins" (1 John ii. 2). What has been above remarked concerning *ἱλάσκεσθαι* and *ἱλαστήριον* is equally applicable to *ἱλασμός*. Alford well shows that Christ "has by this averted God's wrath from us." Excellent too is the *Speaker's* note—"The doctrine of the Atonement is not dependent for its life upon any one phrase or figure—therefore not upon this of propitiation. Yet, it is useless to attempt to evade its force." A quotation follows from Jowett, in which he endeavours to suggest that our view of atonement is derived from the Epistle to the Hebrews, and not from St. Paul or

St. John. To this the *Speaker* replies by referring to Rom. iii. and the passage before us, adding, "So completely at one in this matter are St. Paul, St. John, and the writer of the Epistle to the Hebrews."

(5) Again, St. John uses the words—"In this was manifested the love of God towards us. . . . Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 10). Here then we find the same essential thoughts as are contained in the Levitical types. Sin involves wrath; wrath requires propitiation or atonement. But here is taught in the glorious light of the Gospel that which was only dimly discerned under the Law, that God Himself provided the Atonement in the Person of His dear Son.

Here I must close this chapter, already too long.

I have, in chapter i., dispassionately considered the divers opinions of theologians. I have in this endeavoured to gather the teaching of Scripture upon the subject. I leave the result to the prayerful consideration of those interested in this vital matter. Subsequent chapters will, I trust, bring confirmatory evidence from other Scriptures. So far we have adhered to one word alone—atonement—seeking to ascertain its meaning in Old and New Testament alike.

## CHAPTER III.

### SUBSTITUTION IN SCRIPTURE.

IN dealing with questions relating to salvation, it is needful to insist, repeatedly, upon a clear understanding of sin and guilt. This it has pleased God to give us in Scripture. Apart from this, we must be in darkness. "Canst thou by searching find out God?" is a question as pertinent now as when first uttered. Without the light of Revelation man must have been an Agnostic. When we turn to the Bible, we are shown that the only standard of moral right and wrong is the Law. Conscience may tell man whether he is acting up to what he believes to be right, but conscience can give no authoritative verdict as to what is right or wrong. Let the Spartan be taught that stealing is lawful, but detection sinful, and he will grow up in ignorance of the fact that theft is wrong. Unless some Divine standard, external to man, had been given, right and wrong would have been conventional terms liable to perpetual variation, according to the requirement or convenience of society. The revealed Law of God, however, does speak with authority. That law, expounded by the Lawgiver in the Sermon on the Mount, shows to us plainly what the Divine requirements are. God does not claim

from man a mere perfunctory, external obedience to the letter. He requires the subjection of mind, heart, and motive. He claims to rule the citadel of man's being. Our Lord expressly taught that to be angry without cause is to be guilty of murder: "Whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. v. 22). The commandment in such a case has been broken in spirit, even though no overt act has been committed, and the thought carries with it the guilt of murder, in the eye of the Judge. Similarly the thought of impurity constitutes, before God, a positive breach of the seventh commandment (Matt. v. 28). Equally instructive is the teaching of St. Paul in Rom. vii., while detailing his own experience, and showing how he was awakened to the sense of sin. The Law was the instrument used by the Spirit of God for this end. "I had not known sin," he says, "except by the Law." The need of the positive standard is here assumed. Observe, he does not say, "I had not HAD sin"—quite another thing—but "I had not KNOWN sin." Without any law, there would have been sin in consequence of the Fall, but how could it have been known as such? Transgression of a positive commandment, of course, could not have been without the existence of the commandment; but sin, the root of transgression, would have existed. The Apostle then proceeds to illustrate his meaning by using the tenth commandment. "Thou shalt not covet," literally, perhaps, "be concupiscent"; that is, have any thought contrary to God's perfections. So at least he proceeds to explain it. "Sin . . . wrought in me all manner of concupiscence" (ver. 8). The close con-



nection between the verb ἐπιθυμῆσαι and substantive ἐπιθυμία is lost in the Authorized Version. It has frequently been said that sinful thought does not involve guilt, unless it leads to actual deed. Very different is the teaching of the Apostle—"Sin wrought in me all manner of concupiscence." Concupiscence, therefore, or evil desire, is thus the offspring of sin, and so partakes of the nature of its parent. Evil desire, even if instantly checked, is sin—more, a definite act of sin. St. Paul is speaking of this sin, in motive and desire, when he says, "That which I do (κατεργάζομαι) I allow not; for what I would that do I (πράσσω) not, but what I hate that do I" (ποιέω) (ver. 15). To describe mere thoughts, three different words are used, as denoting manifold varieties of the evil within. The awful links in the chain of evil are these: sin—the principle within—the root; lust, the desire for that which is wrong, either by excess or defect, produced by sin; transgression, or the act of sin, in thought indulged, word spoken, or deed committed. It is ignorance of this simple truth which has led so many to declare that the experience described in the latter part of Romans vii. cannot be that of a believer at all, unless he is a backslider. It has been argued that if the Apostle is describing the history of a man who is walking with God, he must be sanctioning Antinomianism, and apologizing for sin in the life. All this structure of difficulty falls to the ground when the simple fact is seen that he is dealing with motive and thought, not action.

But not only does the Law require absolute perfectness even in the secret springs of man's desires, it

equally demands perfect surrender to God, a surrender which necessarily involves and is based upon absolute love to God. The Law forbids idolatry, not merely of external act, but inward feeling and thought. But how can I refuse to put the creature first, unless the Creator occupies that, His rightful position? If idolatry is to be excluded it can only be by the enthronement of the Most High within. We err, therefore, unless we have regard both to the positive and negative sides of the Law. Our Lord summed up the Decalogue thus—"Thou shalt love the Lord thy God with all thy heart. . . . Thou shalt love thy neighbour as thyself" (Matt. xxii. 37—39).

This then is the only standard of right and wrong, the only principle of judgment which God can recognize. Seen thus, who is there of the sons of men—with the exception of the Sinless One—who can claim to have obeyed it? Man may pass through life without being guilty of what he would call idolatry, theft, adultery, murder, and the like. But, when the innermost desires and hidden workings of the heart are disclosed, who can plead Not Guilty? Further, when to this is added the positive underlying requirement, "Thou shalt love," who can escape? Verily, "by the deeds of the Law there shall no flesh be justified in His sight."

Nor does any ambiguity attach to the sentence which awaits the transgressor. "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. iii. 10). What plummet shall fathom the awful depth of that curse? "Depart from Me, ye cursed. . . ." May God in mercy

awaken us to the apprehension of these revealed realities! Human theories chase each other in quick succession, flinging their shadows across the hills, while they remain in their grandeur and beauty, from generation to generation.

Man, therefore, so far as he is concerned, is shut up to utter hopelessness. He sees a law by which he will be judged, and which, by reason of his fallen condition, he can never keep. He must plead "Guilty" before God. Not one ray of light would shine upon the darkness were it not for God's revelation of Christ. He is pleased to admit the principle of Substitution. He sent His own Son to take the place of the sinner, to comply with every demand of the Law in life, and to bear the penalty due to guilt upon the Cross. Naturally, man dislikes the necessity of salvation being wrought for him, in its entirety, by another. Not until he comes to the end of his own resources, and is satisfied of his own utter inability, will he accept, as a free gift, the Righteousness of Another, imputed to him by faith. Thus the Cross has ever been the stumbling-block. The doctrine of the Trinity is mysterious, and reason has repeatedly endeavoured to sound its depth. The Incarnation may possibly be regarded as exalting human nature, and so does not excite man's hostility, but the Cross does this to the uttermost. It reveals man, lost, guilty, impotent. It shows salvation freely given to sinners without merit, solely on the ground of the finished work of Christ. Christ is presented to us, in Scripture, as taking the place of His people, bearing the penalty due to their transgressions, and obeying

the Law in their stead. In short, He was their Substitute.

So manifest is this, that it is difficult to know where to begin. In the previous chapter, it was shown that Atonement was the great truth enshrined in the sacrificial system of the Old Testament ; and Atonement implies substitution. When, for instance, the offerer presented the burnt offering at the Tabernacle door, he was to put, or rather lean, his hand upon the victim's head. The animal was there slain in the appointed manner, and it was accepted to make atonement for him (Lev. i. 4). Could the principle of substitution be more graphically portrayed ? The man has sinned. He deserves to die. The victim absolutely incapable of sin is found. The sinner leans upon it, thus in figure transferring to it the guilt which is his. The animal then is slain, its blood sprinkled, and its body consumed upon the altar. If this does not symbolize the substitution of the innocent for the guilty, it is difficult to attach any meaning to it at all. Unless the Mosaic system, with its ceaseless shedding of blood, was typical of the one Sacrifice of the Son of God, it must be utterly incapable of defence. Daily, weekly, festival offerings reiterated to faith the same lesson—Substitution.

But the direct statements of Scripture are unmistakable. Let us for example turn to Isaiah liii.

That wonderful prophecy, which actually begins with the words, "Behold, My servant shall deal prudently. . ." (ch. lii. 13), gives the clearest imaginable picture of the Sinless One bearing the penalty of the sin of others. That Messiah is described is so

manifest, that even Jewish expositors have repeatedly admitted it. In the *Speaker's Commentary* several testimonies to this effect will be found. I only give one as a specimen, taken from the Talmudic treatise, *Sanhedrin*. "But the Rabbins say—'The Leper of the House of my Lord' is Messiah's name, as it is written, 'Truly our pains did He bear, and our sicknesses He carried them; but we esteemed Him, stricken, smitten of God, and afflicted.'" One verse alone seems sufficient to prove this—as well as the inspiration of the prophet: "He made His grave with the wicked, and with the rich in His death" (ch. liii. 9). The verb is impersonal. "His grave was made with the wicked," because "He was numbered with the transgressors." He died as a malefactor, and yet that grave was never occupied by Him. He was with the rich in His death—in the tomb of Joseph of Arimathea. It is the minuteness of the prediction which here, as often elsewhere, attracts our attention, and compels us to own, that to the prophets was given a foresight which only could be Divine.

The prophet begins by describing the Messiah's rejection. "He came up like the tender plant before Him, and like the root from a dry ground. He hath no form nor comeliness, and when we used to see Him (Mason and Bernard) there was no beauty that we should desire Him." "Despised was He, and ceasing from amongst men, a Man of sorrows, and acquainted with disease, and there was, as it were, a hiding of His Face from us, despised was He, and we esteemed Him not" (ch. iii. 2, 3). Could any description be given setting forth more accurately the life and ministry of

Jesus Christ? The word for despised, נבזה, the niphal participle, is expressive of loathing and contempt. "Forsaken by men," as Gesenius has it, or "avoided by men as an object of abhorrence," as Hitzig takes it. See the word as used in Malachi. "The Table of the Lord is contemptible" (ch. i. 7). "His meat is contemptible" (ch. i. 12). "Therefore have I also made you contemptible" (ch. ii. 9). Christ, truly, was despised for the reasons here given. He withdrew Himself from the society and ways of men. He went amongst them doubtless, even joining on occasion in their feasts, but it was as the Father's witness. His joy was not found in what the world could afford, but in fellowship with God. Thus He stood alone as foretold, "ceasing from amongst men." The world could not but feel this. "His Face" was hidden from them. The light shined in darkness, and the darkness comprehended it not. Men despised the Holy One of God. But why should suffering and reproach be His appointed portion? "Surely our infirmities He took, and our diseases He bore." Here is found the reason. This passage, it will be remembered, is quoted in St. Matt. viii. 17, in connection with our Lord's miracles of healing. His title thus to heal was found in the work of the Cross. If He gave sight to the blind, hearing to the deaf, life to the dead, His right to do so was the result of His obedience unto death. His whole work of salvation, including that of both body and soul, flows from His finished atonement.

Thus, "we did esteem Him stricken, smitten of God and afflicted." "Stricken," Alexander says, "as in some other cases, has the pregnant sense of stricken



from above." Delitzsch remarks, "It always signifies suffering, as a calamity proceeding from God." It very frequently means plague-stricken. In fact it occurs about sixty times in Leviticus xiii., xiv., translated plague in the laws concerning leprosy. The old Jewish notion that Messiah was to be a leper seems to have been founded on this verse. Of all the types of sin which the Old Testament contains, not one is so striking as this most loathsome disease, and yet this is but a feeble illustration of the heinousness of guilt before God. Jesus did not shrink from its imputation to Himself. He became—in this sense—the Leper. But the Prophet adds, He was "smitten of God," as is written in Ps. cii. 4, where also our Lord's experience is described: "My heart is smitten and withered like grass."

"Afflicted" moreover is a word several times used in the Psalms as expressive of Messiah's suffering. Thus, Ps. cii., "A prayer of the Afflicted One." "He hath not despised nor abhorred the affliction of the Afflicted One" (Ps. xxii. 24). We read thus of the sufferings of the Holy One, set forth in such graphic language, and with illustrations so vivid, and naturally ask the explanation. The prophet gives it in clear and unambiguous statements in ver. 5. "He was pierced for our transgressions." So Alexander translates, and this is no doubt the meaning of the word חלל, the poal participle of which is used here. The same word is found in connection with the Cross in Ps. cix. 22: "My heart is wounded—pierced—within Me." It is an interesting coincidence that the same word meets us in the account of the meat offering.



We read of "unleavened cakes of fine flour, mingled with oil" (Lev. ii. 4), typifying the exquisite perfectness of the character of Christ, as seen in its minutest details. The word "cake" is from this root, as signifying something indented or perforated. The Arab oven was a large, broad vessel, in the bottom of which sharp flints were set. The cake placed upon these flints became indented and was thus baked. Hence the suitability of the word in this connection. It is difficult to imagine a type of suffering more forcible than this. "Thou shalt make them as a fiery oven, in the time of Thy wrath" (Ps. xxi. 9). The Holy One was exposed to the terribleness of Divine Judgment, and so were seen some of His manifold excellences.

But further, He was "bruised"—"crushed"—for our iniquities. The force of the expression "bruised" is seen in such passages as the following, when the same **נָדַם** or its cognate **קָדַם** is found. It is used to describe the action of Moses with respect to the golden calf. "I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust" (Deut. ix. 21), "*till he brought it to powder.*" So, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and *brake them to pieces*" (Dan. ii. 34). "I *did stamp them* like the mire in the streets" (2 Sam. xxii. 43). "*Crushed* before the moth" (Job iv. 19). To crush is thus the actual force of the word. It is used in Hiphil of the incense beaten small, which was thus prepared for burning. "He shall take a

censer, full of burning coals of fire, from off the altar before the Lord, and his hands full of sweet incense *beaten small*" . . . What an exquisite type of the merits of the Lord Jesus! The incense was essentially fragrant, and its fragrance was absolute. No admixture of aught else was found therein. It might be crushed and burned. Nothing but sweetness could result. "It pleased Jehovah to *crush* him" (the same word). Under any circumstances, intensity of suffering is indicated. Our Lord was stricken unto death, because of imputed sin. "He was pierced for our transgressions, and crushed for our iniquities."

Further, "The chastisement of our peace was upon Him." "Chastisement" or "punishment," is Alexander's rendering. Thus we read, "I have wounded thee, with the wound of an enemy, with the chastisement of a cruel one" (Jer. xxx. 14). "He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks" (Prov. vii. 22). The passage may well be connected with Ps. xxxix. "Remove Thy stroke away from Me," is the pleading cry of Messiah, "I am even consumed by the blow of Thine Hand. When Thou with rebukes dost chasten man for iniquity, Thou makest his beauty to consume away like a moth." How consistent is this with the statement of the chapter we are considering! "His visage was so marred, more than any man, and His Form more than the sons of men," the reason being that "the chastisement" by which our peace was procured, was upon Him. So complete was this redeeming work, that "by His stripes we were healed." "The preterite," says Alexander, "is not used merely

to signify the certainty of the event, but because this effect is considered as inseparable from the procuring cause which has been just before described, in the historical or narrative form, as an event already past : when He was smitten, we were thereby healed."

"All we like sheep have gone astray," and Jehovah "caused to fall on Him the iniquity of us all." It seems difficult to imagine how these and like expressions can be read, and the doctrine of Substitution be denied, by any who reverence the Scripture as the revealed Word of God. The verb translated in the Authorized Version "hath laid," "always denotes some degree of violent collision, either physical, as when one body lights or strikes upon another, or moral, as when one person falls upon, *i.e.* attacks another." "The common version (laid on Him) is objectionable only because it is too weak, and suggests the idea of a mild and inoffensive gesture, whereas that conveyed by the Hebrew word is necessarily a violent one" (Alexander). Thus the word in question, **כָּנַע**, is used in Judges xv. 12 : "Samson said, Swear unto me, that ye will not fall upon me." 1 Sam. xxii. 17 : "The servants of the king would not put forth their hand to fall upon the priests of the Lord." 2 Sam. i. 15 : "David called one of the young men, and said unto him, Go near and fall upon him." Such passages clearly illustrate the remark of Alexander, quoted above. Sin is regarded as an enemy, which was allowed to assail the Great Shepherd of the sheep. He met the sin, He suffered unto death, and rose victorious at the Resurrection.

It is observable too that the word **עָן** is translated

sometimes as "iniquity," sometimes as "punishment." Thus Cain said, "My punishment is greater than I can bear" (Gen. iv. 13). So Saul said to the witch of Endor: "As the Lord liveth, there shall no punishment happen to thee for this thing" (1 Sam. xxviii. 10).

Thus the way in which "the iniquity" was caused to fall upon Him, is indicated to us. Our Lord was always the Holy One of God, in Whom was no taint of sin. The guilt of sin, the penalty due to sin, was laid to His charge. It was that for which He made Himself personally liable. When we read such statements as that "Himself bore our sins," "He was made sin for us," "The Lord hath laid on Him the iniquity of us all," this is clearly their sense. The sin in itself could not be transferred to Him. Nor was it in any mystical way, as by sympathy, for instance, that He bore sin. He made Himself definitely responsible for the awful penalty due to the transgressions of His people. I again quote from Alexander: "The word עון does not of itself mean punishment, but sin; which however is said to have been laid upon the Messiah, only in reference to its effects. If vicarious suffering can be described in words, it is so described in these two verses."

What, again, can be more definite than the statement which follows: "Because of the transgression of My people was the stroke upon Him"? Or again, "And Jehovah was pleased to crush Him, He put Him to grief: when His soul shall make an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of Jehovah in His Hand shall prosper"? Or again, "Therefore will I

divide to Him among the many, and with the strong shall He divide the spoil, in lieu of this that He bared unto death His soul, and with the transgressors was numbered, and He Himself bare the sin of many"? Verily the substitution of Christ, the Just for the unjust, is here, if language has any meaning at all.

The variety of words used to describe sin on the one hand, and the sufferings of the Cross on the other, make this truth as clear as noonday. We read of "our transgressions" for which "He was wounded" (ver. 5). The word comes from a root signifying "to break away from any one." Hence perhaps its full force is "rebellious transgression." It is used in Job xxxiv. 37, "He addeth rebellion unto his sin."

Again, we find mention made of "iniquities." The derivation of this word points to something "twisted," and so, possibly, it directs to the perversity which marks evil. Our Lord moreover is called our "trespass offering" (ver. 10)—for such is the word, not "offering for sin." In the last verse He is foretold as the "sin offering," when it is said, "He bare the sin of many." As already observed, the same word is used in Hebrew for "sin" and "sin offering"; also for "trespass" and "trespass offering," a simple illustration of the manner in which sin and trespass were regarded as connected with their respective offerings. The original meaning of the word whence "sin" is derived, is to miss the mark, hence to run from the right path. Thus the word is found in its primary signification in Prov. viii. 35, 36, "Whoso findeth me findeth life. . . . But he that *misseth me* wrongeth his own soul."

Nothing can be plainer than the antithesis between finding and missing. This, as we should expect, is the word used for the sin offering, which, it will be remembered, was for sins of ignorance. St. Paul's persecution of the saints, before his conversion, was a sin of ignorance, and we instinctively think of the blindness which then marked his condition. What he did, he did ignorantly and in unbelief. The thought in "trespass" is different. Its idea primarily is that "of negligence, especially in going or in gait; whence the Arabic name for a slow-paced camel, faltering and weary."<sup>1</sup> It seems to point to an act of sin committed either wilfully or in an ignorance which is to be regarded as self-induced. It is a melancholy thought that both in Hebrew and Greek so many words are used to describe sin in its manifold relations and forms. One thing, however, stands out clearly. The more the awfulness of the guilt of sin is seen, the more wonderfully the glory of Christ's redemption shines forth. How varied are the illustrations, how significant the language used to describe it in this chapter, as we have seen. He was "stricken" as the leper, the imputation of guilt being regarded as the fulfilment of the type of that most loathsome disease, leprosy. He was "smitten of God." He was "afflicted"—the afflicted One Whose sorrows were sung by the sweet Psalmist of Israel. He was "pierced" for our transgressions, placed, as it were, in the oven of wrath, like the meat offering cake. He was "crushed" to powder, like the

<sup>1</sup> Gesenius' Lexicon.



incense, by the judgment of God. Our peace was procured by His "chastisement"—that chastisement causing His beauty to consume away like the moth. Only by His "stripes" could healing come to men. "He was cut off out of the land of the living." "It pleased Jehovah to crush Him." "He put Him to grief." Nay, most affecting of all, this Passion is "the travail of His soul." No wonder that He was "without form or comeliness," that there was "no beauty" that men should desire Him, that "He was despised," and they "esteemed Him not." How any can read such language, and not see the doctrine of Substitution taught, is marvellous. It would be difficult to frame language which could teach it, if this does not.

But we must proceed. It is a mistake in considering any of the cardinal doctrines of the Faith to ignore the teaching of the Old Testament, and confine ourselves to the New. And yet this appears to be the course frequently pursued in the investigation of this subject. What would be thought, we ask, of a theologian who, in endeavouring to prove the truth of our Lord's Divinity, should confine himself to a few proof texts of the New Testament? Would not his reasoning be deprived of more than half its cogency? What would have been the value of Canon Liddon's Bampton Lecture, had he acted thus? Are we not constrained, when dealing with that subject, to consider the various hints given us from Genesis onwards of the existence of a plurality of Persons in the God-head? Should we be right in refusing to discuss the constant appearances of the Angel of the Covenant, and His identification with Jehovah? Would our

conclusion be reliable if we declined to bring forward the wonderful series of prophecies of the Incarnation and miraculous conception of the Redeemer? Who does not see that the dogmatic statements of St. Paul and St. John—nay, with reverence be it said, of our Lord Himself, are immensely strengthened by the fact that they form an edifice of teaching resting upon the sure foundation of Old Testament prediction? It is the same with Atonement. To discuss the meaning of the word, without regard to its established usage in the Old Testament, is a proceeding which can hardly be regarded as satisfactory. So with reference to the whole subject with which the word is connected. To understand the New Testament aright, the teaching of the Law, the Psalms, and the Prophets must be studied. To this the statements of the Evangelists and Apostles must be deemed supplementary.

Turning, then, to some of the Psalms, of which the Messianic character can hardly be doubted, we find drawn the picture of a Divine and perfect Sufferer, corresponding in every detail to the portrait sketched by Isaiah.

Psalms lxix. is one of these. That Christ Himself is the real speaker, is clear from New Testament quotations. Thus, "The zeal of Thine House hath eaten Me up." At the first cleansing of the Temple this is definitely interpreted of our Lord. "His disciples remembered that it was written, The zeal of Thine House hath eaten Me up" (John ii. 17). Not that they did so at the time. It was after His Resurrection that their understandings were opened,

and the Scriptures seen in the light of the Cross. "When therefore He was risen from the dead, His disciples remembered that He had said this unto them ; and they believed the Scripture, and the word which Jesus had said " (John ii. 22). Again, the latter part of this same verse (9) is unhesitatingly declared by St. Paul to be the language of Christ : " The reproaches of them that reproached Thee are fallen upon Me." " Even Christ pleased not Himself, but, as it is written, The reproaches of them that reproached Thee are fallen upon Me " (Rom. xv. 3). Once more : " They gave Me also gall for My meat, and in My thirst they gave Me vinegar to drink " (ver. 21). " They gave Him vinegar to drink mingled with gall." " Straightway one of them ran, and took a sponge and filled it with vinegar, and put it on a reed, and gave Him to drink." " Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished " (Matt. xxvii. 34, 48 ; John xix. 28—30). The Psalm then is clearly treated by the Evangelists as prophetic of the Lord Jesus. It contains a graphic description of the sufferings which He underwent, not only from man, but at the Hand of God. " They persecute Him Whom Thou hast smitten " (ver. 26). But the sorrows which befell Him, from whatever source they came, are connected with sin. " O God, Thou knowest as to My folly *לואלתי*," *i. e.* the folly laid to My charge. " And My guiltinesses are not

hid from Thee" (ver. 5). We find here, as so often in the Psalms, that the Lord Jesus speaks of the sin which was laid to His charge, as the Sin Bearer, as if it were His own. "He was made sin for us." He underwent all that Infinite Wisdom appointed as needful for the completion of atonement. "The Lord hath laid on Him the iniquity of us all."

Let us take another Psalm, viz. the 40th. This also is interpreted in the New Testament of the Lord Jesus. "Then said I, Lo I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea Thy Law is within My heart" (vers. 7, 8). The paraphrase and exposition of this in the Epistle to the Hebrews are as clear as can be. "When He cometh into the world, He saith, Sacrifice and offering . . . Then said I, Lo I come (in the volume of the Book it is written of Me)" . . . (Heb. x. 5—7). The Incarnation and the Cross were in the mind of the Spirit of God in writing the Psalm. It is as well to remind ourselves that many of David's statements were not true of himself. "They pierced my hands and my feet" (Ps. xxii. 16). "They part my garments among them, and cast lots upon my vesture" (Ps. xxii. 18). "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Ps. lxix. 21). When, it may be asked, was there anything in David's life to which such statements could truthfully be applied? With some commentators it seems an axiom that only what was in the mind of the writer can be regarded as the sense of Scripture! How different the statement of the Apostle, when he describes the prophets as "searching

what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. i. 11). St. Peter clearly regarded the prophets themselves as perplexed with regard to the meaning of the prophecies they uttered! The axiom above-mentioned, therefore, was unknown to St. Peter! Nay, Daniel appears to bear witness expressly to what St. Peter here says. "I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it" (Dan. viii. 27). "I heard, but I understood not" (Dan. xii. 8).

Not so do we regard the word of God. We seek to understand the things "written in the Law of Moses, and in the Prophets, and in the Psalms," concerning the Son of God (Luke xxiv. 44). Imputation of guilt is taught in Ps. xl. "Innumerable evils have compassed Me about: Mine iniquities have taken hold upon Me, so that I am not able to look up: they are more than the hairs of My head; therefore My heart faileth Me" (ver. 12). Observe, the speaker is, according to the exposition given in the New Testament, our Lord Himself. Yet, He, the Holy One of God, makes mention of imputed sin as if it were His own: "Mine iniquities." He takes the place of the guilty, and bears the legal consequences of those iniquities. Can anything more clearly teach substitution?

So Ps. xli. may be quoted. The key to that also is given us in the New Testament. "Yea, Mine Own familiar friend, in whom I trusted, which did eat of

My bread, hath lifted up his heel against Me" (ver. 9), is explained by our Lord as referring to Judas. "I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me" (John xiii. 18). There is no question here of any supposed accommodation of Scripture to circumstances with which it might seem to accord. Our Lord quotes it, with the definite formula, "that the Scripture may be fulfilled." Whatever, therefore, may have been in the mind of the Psalmist with regard to Ahithophel, the Divine Author was foretelling that unparalleled treachery which the conduct of Ahithophel dimly foreshadowed. Without this authoritative explanation we should have gathered from the language that Christ was the speaker. Who else could say—"As for Me, Thou upholdest Me in Mine integrity, and settest Me before Thy Face for ever" (ver. 12)? Such words would be untrue on the lips of a sinner. Coming from the spotless Son of God, they are strictly appropriate. Here also language is found which is inexplicable, save on the theory of substitution. "I said, Lord, be merciful unto Me: heal My soul; for I have sinned against Thee" (ver. 4). Here again is the confession of sin by Him in Whom was no sin. The innocent takes the place of the guilty. Notice, too, what light is thus thrown upon the opening verses, "Blessed" it assuredly is "to consider the Weak One"—as the word בָּרַךְ signifies. Who can exaggerate the blessedness of "considering"—or rather "understanding"—a suffering Christ? To such every mercy is given. Seven results



are immediately enumerated. Christ is "afflicted" and "needy" (Ps. xl. 17). He is the Weak One too. He is the joy of the Father's Heart, the Elect, in Whom His soul delighteth. God's Spirit leads the thoughts of the sinner to Him and His Cross. It is the one theme of Scripture. When the soul thus has fellowship with Him, Jehovah will (1) "deliver him in the day of evil," (2) "preserve" him, (3) "keep him alive," (4) "he shall be blessed upon the earth," (5) he shall not be delivered "unto the will of his enemies," (6) "Jehovah will strengthen him upon the bed of languishing," (7) he will "make all his bed in his sickness." "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Three Psalms have thus been indicated, which we know from the New Testament to be descriptive of our Blessed Lord. In all of them we see Him portrayed as the Substitute for the guilty. It need scarcely be said that the number might be easily multiplied. Besides these, there are many Psalms which are obviously to be regarded as dealing with the same subject. Thus Ps. xxxviii., for instance, is one which throws great light upon the nature and reason of Christ suffering. It opens with the Son's pleading cry to Jehovah—"Rebuke Me not in Thy wrath," nor chasten me "in Thy hot displeasure." "Thine arrows stick fast in Me"; "Thy Hand presseth Me sore." He speaks of "wounds," concerning which Bishop Horne justly observes: "All the sores and pains of the body mystical are lamented by Him Who is the Head of that body, and Who felt the

sad effects of these corruptions in the day of His sufferings." How pathetic is the complaint, "I am troubled" (ver. 6), or 'wried,' *i.e.* racked with pain! "I am bowed down greatly"; "I go mourning all the day long." "My loins are filled"—not with a loathsome disease, but "with burning heat"—*נִקְלָה*, the word used is from *קָלָה*, to "scorch by fire." Hence in Lev. ii. 14 we read of "green ears of corn dried"—the same word—"by the fire," this process being preparatory to the burning upon the Altar. Thus in Ps. xxxviii. the sufferings of the Antitype to the meat offering, preparatory to the agony of the Cross, are brought before our notice. So He continues, "I am feeble and sore broken." He "roars" by reason of disquietness. The "heart panteth," "strength faileth." The "light of His eyes" is removed. He is "ready to halt." Can we imagine a more vivid picture of suffering? Each expression is significant. When all are added together, how fearful is the sum total! And, be it observed, here as elsewhere, the cause is said to be sin. "Mine iniquities" (ver. 4); "I will declare Mine iniquity"; "I will be sorry for My sin" (ver. 18). These sufferings, then, were amongst the consequences of the imputation of guilt. They formed some of the ingredients, mixed in that cup which the Lord Jesus drank that we might live.

Ps. xxxix. supplies another illustration of this truth. "Remove Thy stroke away from Me: I am consumed by the blow of Thine Hand" (ver. 10). "Deliver me from all My transgressions." Here is indicated the cause of the blow. If the Psalms are read on the principle here suggested, our thoughts

regarding Atonement will be enlarged and deepened. It is difficult to explain myself more clearly than in the language of Bishop Horne, to which I venture to direct very careful attention. "When we are taught, by a New Testament citation, to consider one verse of a Psalm as spoken by Messiah, and there is no change of person, what can we conclude but that He is the speaker through the whole? In that case the Psalm becomes as much transfigured as the Blessed Person, supposed to be the subject of it, was on Mount Tabor. And if Messiah be the speaker of one Psalm, what should hinder but that another Psalm, where the same kind of scene is evidently described and the same expressions are used, may be expounded in the same manner? It is very justly observed by Dr. Allix that, although the sense of near fifty Psalms be fixed and settled by divine authors, yet Christ and His apostles did not undertake to quote all the Psalms they could quote, but only to give a key to their hearers, by which they might apply to the same subjects the Psalms of the same composurc and expression" (Horne on the Psalms, Preface, p. xix).

Personally, I regard the Psalms as dealing almost exclusively with two subjects, which after all are the unfolding of one, viz. God's manifestation of Himself on earth. The first is that which has been above referred to, viz. the Incarnation and suffering of our Divine Substitute. The second is Israel's future history, the conversion of the "remnant" at the second coming of the Lord Jesus, after the nation's restoration to Palestine, its unparalleled tribula-

tion, and its abounding gratitude pouring out itself in Hallelujahs of rejoicing. With the second branch of the matter I am not dealing now. Both are of great importance. The first is simple, as indicated by the New Testament writers. The Psalms and the Gospels thus stand in very close connection. The Gospels give us the outline of the life of Christ, tracing out the external events of His history. The Psalms show us His innermost thoughts and feelings. His exercises of soul are laid bare. We trace the effect produced upon Him by the unbelief of Israel and the cruelty of its rulers. What an awful light, for instance, Psalm lv. casts upon the hidden abominations of Jerusalem, with all its profession of religion. "I have seen violence and strife in the city. . . Mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof: deceit and guile depart not from her streets. . . ." (vers. 9—11). No wonder He delighted to find refuge in the calm of Bethany, with its home of peaceful love. Or again, how instructive to know the substance of His meditation, when arrested by the traitor in the garden. "Jehovah is My light and My salvation; whom shall I fear? Jehovah is the strength of My life; of whom shall I be afraid?" It was as His soul was being sustained by such thoughts that the "wicked came upon Him, to eat up His Flesh, but stumbled and fell" (Ps. xxvii. 1, 2).

Or once more, is it not interesting that Psalms xxii. and lxix., pre-eminently Psalms of the Cross, both end in triumph? The intolerable anguish had ceased before the end. The clouds had dispersed.

The light of the Father's love was again filling the soul of the Lord Jesus. As the darkness rolled away the cry came from His lips, "My God, My God, why didst Thou forsake Me?" The condition thus described had passed away. As it ceased He looked back upon it and uttered this pregnant sentence. So at least it is taken—I think rightly—by Dean Mansel, Bishop Westcott, and Bengel. They, on the strength of the New Testament alone, reach this conclusion. How much this result is strengthened when compared with the closing verses of the two Psalms named above. Very blessed teaching is received when the Psalms and the Gospels are thus dovetailed together. May it not be said that if the latter give the history of the life of Christ, the former furnish His own diary? We see the outward incidents of His life in the one, His experience and inmost feelings in the other.

In the Psalms then, as in Isaiah, we find the sufferings and experience of the Holy One of God. He endures to the uttermost the hatred of man, and the judicial wrath of God. He is Himself innocent. He can plead His own absolute holiness. "I have kept the ways of the Lord, and have not wickedly departed from my God. . . . I was also upright before Him. . . . Therefore hath the Lord recompensed Me according to My Righteousness, and according to the cleanness of My hands in His eyesight. . ." (Ps. xviii. 20—24). No mere man could truthfully use such language. On any lips save those of One it would approach to blasphemy.

Thus again the Lord Jesus, and He alone, is able to

accept the challenge. "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands." Who of the sons of men could declare that in the light of God's holiness his hands were clean? But more is required. There must be also that to which the sinner can never attain, viz. "a pure heart." Nay more, "Who hath not lift up His soul to vanity, nor sworn deceitfully. He shall receive the blessing from the Lord" (Ps. xxiv. 3—5). Yet this Holy One, Who can plead the cleanness of His Hands, and the perfect purity of His Heart, at the bar of Infinite Holiness, is portrayed as confessing sin, as mourning over folly, and suffering the infliction of the righteous Wrath thus provoked. "Thine arrows stick fast in Me . . . neither is there any rest in My bones, because of My sin . . ." (Ps. xxxviii. 2, 3). How can this apparent anomaly be explained except on the principle that "He was made sin for us"? that He died "the Just for the unjust"? In other words, do not the Psalms teach the doctrine of Substitution?

We do not here dwell upon the added testimony of the Levitical ritual, as that has been done elsewhere. It seems difficult to imagine a simpler and more striking type of Substitution than that furnished to Israel all through the centuries preceding the coming of Christ. "If his offering be a burnt sacrifice of the herd . . . he shall offer it for his acceptance . . . and it shall be accepted for him to make atonement for him . . ." (Lev. i. 3, 4). If this does not point to acceptance through that which was typical of the merits of Another, it is difficult to



understand the force of language. Or again, "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat. . . . And the goat shall bear upon him all their iniquities . . ." (Lev. xvi. 21, 22). If this does not indicate the imputation of guilt to Another, it is hard to regard it as meaning anything definite at all. By the confession of such determined opponents of the doctrine of Substitution as Dr. Jowett, salvation through shedding of blood is of the essence of the Mosaic Law. Such ideas, barbarous as he regards them, were accepted by the Apostles, as he cannot deny. "The Apostles," he says, "were Jews . . . they could not lay aside their nature, or divest themselves at once of Jewish modes of expression. Sacrifice and atonement were leading ideas of the Jewish dispensation ; without shedding of blood there was no remission. . . . It was natural for them to think of Christ as a sacrifice and atonement for sin." Of reverence for Scripture, either Old or New Testament, Dr. Jowett is wholly destitute. That it is the infallible Word of God he utterly disbelieves. I quote him merely as a witness to the fact that atonement by blood and substitution are involved in the Mosaic ritual. Whether we accept or reject these doctrines depends upon the authority which we regard as attaching to the Scriptures in which they are taught.

Regarding, then, the Law, the Psalms, and the Prophets as bearing concurrent testimony to the

fact that salvation can come to the sinner only by means of the substitution of the innocent Son of God for the guilty, let us very briefly inquire what further light is afforded us by the New Testament. Christ is repeatedly said to have "died for us," to "have given Himself for us," and the like, and it is needful to notice that no less than four different words are thus translated "for," each bearing a distinct shade of meaning. The words are *διά*, *περί*, *ἀντί*, *ὑπέρ*. It is the last two, *ἀντί* and *ὑπέρ*, which are used in a strictly substitutional sense, and it is the employment of both which makes this so very marked.

To take *ἀντί* first. Its original meaning is over-against, *ἀντιπέραν τῆς Γαλιλαίας* (Luke viii. 26). Its secondary meanings are as follows. It denotes opposition, as of a man standing over against his enemy, as *ἀνταγωνιστής*, antagonist ; *ἀντίδικος*, opponent at law ; *ἀντινομία*, lawlessness ; *ἀντίχριστος*, antichrist, "who opposeth (*ἀντίκειμενος*) and exalteth himself above all that is called God, or that is worshipped" (2 Thess. ii. 4) ; "and," as Trench says, "for God's great truth that in Christ God is Man, he substitutes his own lie, that in him man is God" (*Synonyms*). It also signifies substitution or representation. "Archelaus did reign in the room of (*ἀντί*) his father Herod" (Matt. ii. 22). So *ἀντιβασιλεὺς*, viceroy, representative of the king ; *ἀνθύπατος*, proconsul, and the like. Closely connected with this is its other meaning, as exchange by way of payment, and ransom. One thing is set over against another, with which it is to be exchanged ; and one thing is weighed over against another in the opposite scale. This involves the thought of substitution and

compensation, as that which is taken is regarded as an equivalent compensation for that which is exchanged. In classical and New Testament Greek alike, abundant illustrations of this are given. Thus, *Τρεῖς ἑνὸς ἀντὶ πέρασθαι*, "three to be slain instead of one" (*Il. N.* 447). "Will he *for* a fish give him a serpent?" (*Luke xi.* 11). "Recompense to no man evil *for* evil" (*Rom. xii.* 17). "Who *for* one morsel of meat sold his birthright" (*Heb. xii.* 16). "Not rendering evil *for* evil, or railing *for* railing" (*1 Pet. iii.* 9).

It is in the light of these simple facts that we must view the same word when used to denote the sufferings of Christ. Thus, "the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (*Matt. xx.* 28); *λυτρον ἀντι πολλων*, "a ransom instead of many"—*i. e.* a ransom which is equivalent compensation for many. So *1 Tim. ii.* 9: "Who gave Himself a ransom for all"—*ἀντιλυτρον ὑπὲρ παντων*. "The preposition," says the *Speaker's Commentary*, "cannot be redundant; it adds the idea of exchange. He made Himself a Ransom in exchange for us, in our behalf, redeemed life by life. . . . 'What is this ransom?' asks Chrysostom. 'God was about to punish them; this He did not do; they were about to perish; but He gave His own Son instead of them. . . . He Himself offered Himself in behalf of His enemies.'"

The idea of redemption to which we are thus led was clearly one very familiar to the Jew. We read of the redemption of that which has been alienated (*Lev. xxv.* 25); of the redemption of Israel from Egypt

(Ex. vi. 6, &c.) ; of the redemption of the first-born (Num. xviii. 16) ; of the redemption of the slave (Lev. xxv. 48). That all these were typical illustrations of the "redemption which is in Christ Jesus" may not be doubted. This may perhaps be suggested by the moral and spiritual sense which gradually clothes the word. There is redemption from the power of death (Hos. xiii. 14) ; and above all redemption from sin (Ps. cxxx. 8).

God redeemed us, or bought us back, by a price paid—an equivalent compensatory ransom, the Blood of Christ. Christ entered into heaven, we are told, "having obtained eternal redemption" (λυτρωσις) "for us" (Heb. ix. 12). He died, "that He might redeem us from all iniquity" (Titus ii. 14). "Ye were not redeemed with corruptible things . . . but with the precious Blood of Christ" (1 Pet. i. 18). "Ye are not your own ; ye were bought (ἡγορασθητε) with a price" (1 Cor. vi. 20). "Christ bought us back (ἐξηγορασεν) from the curse of the law, being made a curse for us" (Gal. iii. 13). "God sent forth His own Son, that He might buy back (ἐξαγορασῇ) them that were under the law" (Gal. iv. 4).

The believer, then, has been redeemed, or bought back, from under the curse of a broken law, by reason of the payment to God's righteous claims of an equivalent compensatory ransom, viz. the Blood of Christ.

But if the thought of substitution is contained in ἀντί, it is equally so in ὑπερ. Its primary meaning is *over*, or *above*, whence the Latin *super*. The idea of substitution is easily traceable in its derived meanings (where ὑπερ governs a genitive). Thus

the soldier holds his shield over his person, and blow aimed at him falls on it. So a bird gathers its young under the shelter of its wings, and places herself between them and the danger threatened. Trench, in his invaluable *Synonyms*, gives several striking instances of the substitutional force of ὑπερ in classical Greek. "I will answer in your stead" (ὑπερ σου) Gorgias, c. 515. "Wilt thou die instead of this lad?" (ὑπερ τουτου) *Anab.* viii. 4. 9. Not that ὑπερ always has this sense in the New Testament, but it is no mere synonym of περι, as some seem to have assumed. It rather denotes a regard for, or friendly interest in, any for whom prayer or inquiry is made. One thus making prayer or inquiry is regarded as standing over the person in question. From περι such thought is absent. It is "concerning" simply. Thus Herod says, "Search diligently for (περι) the young child" (Matt. ii. 8), when his intention was murderous. "Well did Esaias prophesy of (περι) you," said our Lord when rebuking the hypocrites which were about Him (Matt. xv. 7). "When the ten heard it, they were moved with indignation against (περι) the two brethren" (Matt. xx. 24). "And they that saw it told them how it befell to him that was possessed with the devil, and also concerning (περι) the swine" (Mark v. 14). So, our Lord speaking of the world, says, "I testify of it (περι) that the works thereof are evil" (John vii. 7).

Contrasted with this stands ὑπερ when similarly used. Thus, with reference to the mutual relationship between Titus and the Corinthians, the Apostle says, "Thanks be to God which put the same earnest care

into the heart of Titus for (*ὕπερ*) you." "Whether any do inquire of (*ὕπερ*) Titus, he is my partner" (2 Cor. viii. 16, 23). Most striking of all, perhaps, is Philemon 13—"that in thy stead (*ὕπερ σου*) he might have ministered unto me in the bonds of the gospel." The force of *ὕπερ*, then, in the New Testament, must be remembered when the word is used of the death of the Lord Jesus. It is conceivable, of course, that one might act for another unsuccessfully. The shield might receive the blow, and yet the soldier's life be sacrificed. The bird might fall on behalf of its offspring, and yet they might not be saved. But in regard to the death of Christ, another element is introduced. His sacrifice is represented as taking place under strict legal sanction. He died "for us" as the Divinely accepted substitute, and thus the security of His people is assured. This principle is brought out in 2 Cor. v. 14, 15: "We thus judge that if one died for all, then all died"—*εἰ εἰς ὑπερ παντων ἀπεθανεν ἀρα οἱ πάντες ἀπέθανον*. The Apostle here declares that if One died (*ὕπερ*) instead of a given company, then every member of that company is regarded as having judicially died. Death was the appointed penalty to be enacted from them all. But the death of the Substitute has been accepted for them. Henceforth the whole company have done with death. The penalty has been paid. None may condemn, for Christ has died. This is what is meant by the frequent expression, "dead to sin." The wages of sin is death, but, the Lord Jesus having died in the stead of His people, they are regarded as if they had actually died in their own persons. Christ's death is



the payment of the penalty; but that death having been for them, they are seen in the courts of heaven as having made the payment. "There is therefore now no condemnation to them which are in Christ Jesus."

It would be easy to multiply passages where the death of Christ is thus represented. "I am the Good Shepherd: the Good Shepherd giveth His life for (*ὑπερ*) the sheep." "I lay down My life for (*ὑπερ*) the sheep" (John x. 11, 15). "My Body, which is given for (*ὑπερ*) you." "My Blood, which is shed for (*ὑπερ*) you" (Luke xxii. 19, 20). "Christ died for (*ὑπερ*) the ungodly" (Rom. v. 6). "When we were yet sinners Christ died for (*ὑπερ*) us" (Rom. v. 8). "Christ our Passover is sacrificed for us" (1 Cor. v. 7). "He made Him to be sin for (*ὑπερ*) us" (2 Cor. v. 21). "Christ also suffered for (*ὑπερ*) us" (1 Pet. ii. 21). "Christ also hath once suffered for (*περι*) sins, the just for (*ὑπερ*) the unjust" (1 Pet. iii. 18). It is needless, however, to adduce further passages. The above are sufficient to prove my statement.

The force of the argument for the substitutional character of the death of Christ is thus cumulative. The use of the words *ὑπερ* and *ἀντί*, either singly or in combination, would be abundantly sufficient for those who reverence the Scriptures as the oracles of God. But how immensely our conclusion is strengthened when we consider that the people of Israel were taught, in all their ritual, that forgiveness could be obtained only by the death of an appointed substitutional victim; that their daily, their Sabbatic, and their festival offerings all testified to this truth.

Century after century passed. The altar continually smoked with the offerings of sacrifices innumerable. Rivers of blood were poured from the Temple into the Cedron beneath. If all this were not the inspired type of the Cross, by which faithful Israelites might learn God's way of pardon, it must have been the most causeless waste of life which the world has ever seen. The believer knows that the key to all is furnished by the Epistle to the Hebrews. "By one offering He hath perfected for ever them that are sanctified." The Incarnation and the Cross are the vindication of the sacrificial law of Moses. Be it remembered also, that the prophets foretold with one consent the coming of Messiah. We have one specimen of their prediction in Isaiah liii. Is not Christ described as the accomplishment of all legal sacrifices? "He is brought as a lamb to the slaughter." "Behold the Lamb of God, which taketh away the sin of the world." "He was wounded for our transgressions, He was bruised for our iniquities." "It pleased the Lord to bruise Him." "He shall see of the travail of His soul, and shall be satisfied."

When to all this is added the experience of the Divine Sufferer given in the Psalter, Himself innocent, and yet freely bearing the penalty due to the sins of others, we feel that our demonstration is irresistible. Well may the doctrine of Scripture be summed up in the golden sentences of the judicious Hooker. "We can have no knowledge in the world but this, that man hath sinned, and God hath suffered ; that God hath made Himself the sin of men, and that men are made the righteousness of God."

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Well would it be for the Church of England if this truth, the kernel of the Gospel, were preached in all her pulpits and upheld by all her divines! Never then would Ichabod be written upon her walls, for the Lord of Hosts would be with her, and the God of Jacob would be her Refuge!

## CHAPTER IV.

### THE CROSS IN SCRIPTURE.

ONE of the most striking characteristics of Scripture is the unity which stamps it from Genesis to Revelation. Its composition extended over 1500 years. Its human authors were men of divers mental qualifications, of all degrees of social position, and of very different natural temperaments. Kings, lawgivers, statesmen, soldiers, priests, prophets, scholars, herds-men, fishermen, have all contributed to this most wonderful volume. As we study it, the fact is borne in upon us with resistless force, that all have been animated by One Spirit, that each has supplied something which is an integral portion of the Bible. Nay, more, we find that the great theme of historian, prophet, psalmist, evangelist, and apostle, is the Christ of God, and that His death is alike the crowning manifestation of the love of God, and the only means of the salvation of guilty man. The brief summary of its message is, that He "made peace through the Blood of His Cross." To this fact our attention is drawn in this chapter.

It is the fashion to undervalue, if not to deny, the typical character of the Old Testament. Yet this is not how the authors of the New Testament teach us

to regard it. St. Paul, for example, has no hesitation in describing the history of Hagar and Sarah as typical of the Law and the Gospel. "Which things are an allegory: for these are the two covenants: the one from the Mount Sinai, which gendereth to bondage, which is Agar . . . but Jerusalem which is above is free, which is the mother of us all . . . We, brethren, as Isaac was, are the children of promise" (Gal. iv. 24—28). If we accept the inspiration of the Apostle, there is no getting behind the fact that the domestic history related in Gen. xxi. is a revelation of Gospel as contrasted with Law. But are we to regard such a chapter as exceptional? By no means. It is thus that the Old Testament is ever treated in the New. Again and again are we shown types of Christ, in His Person and work, where many of us would never have imagined anything but a mere history. Numerous as are these New Testament expositions of Old Testament types, it seems reasonable to regard them as specimens of the way in which the whole Book is to be studied.

As illustrations of my meaning, I wish to cull a few specimens of apostolic exposition of the Old Testament, and then suggest how this method of study may be soberly applied to other similar passages. It will be noticed that Christ crucified, "the Blood of His Cross," is the centre around which all types revolve, and thus additional proof is furnished of the supreme importance of Atonement.

St. Paul plainly calls Adam "the figure"—rather type "of Him that was to come."<sup>1</sup> As all know, his

<sup>1</sup> Romans v. 14.

whole reasoning turns upon the contrast between the two Adams. Adam's natural seed are born under the imputation of guilt, and inherit a corruption which has been transmitted through all the generations of men. This is the plain teaching of the chapter before us (Rom. v.), and is embodied in the Creeds and Confessions of Protestant Christendom. "Original sin is the fault and corruption of the nature of every man," says the Church of England Articles, thus following closely the Apostles' inspired reasoning. But, wherein, it may be asked, is seen the fulfilment of "the type"? Clearly in this, that the spiritual seed of the second Adam receive from Him the positive imputation of His perfect righteousness—the merit of His work both in life and death—and also are made partakers of His grace, so that holiness is imparted. Thus the two Federal Heads of humanity appear in contrast. All who are in Adam stand under the imputation of the guilt of his first transgression, and inherit his sinful nature. All who are in Christ stand under the imputation of His righteousness, and are partakers of His holiness. No contrast could be more solemn. No type could be more striking.

But more than this. The same Apostle writing to the Ephesians assumes that Adam and Eve were typical of Christ and the Church (Eph. v. 31, 32). After quoting the statement in Gen. ii. 24: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh," he immediately adds: "This is a great mystery: but I speak concerning Christ and the Church," thus authoritatively informing us what was



in the mind of the Holy Ghost when writing the account of Adam and Eve. Surely then we cannot refuse to see in the sleep of Adam, the death of the second Adam, for the spiritual Eve? Nay, is this not positively implied in another remark in the same Epistle? "The rib which the Lord God had taken from man, builded He (margin) a woman, and brought her unto the man" (Gen. ii. 22). It is hard to read Eph. ii. 22, and miss the connection between the two passages. "In Whom ye also are builded together, for an habitation of God, through the Spirit." Nay, more. May we not see the same interpretation put upon the creation of Eve in the pierced side of our Blessed Lord? "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John xiv. 34). Adam slept. From his side was taken the rib, which, fashioned by Divine care, became the longed-for bride. Jesus slept in death. From His pierced side was formed, in virtue of the Blood and Water, that mystical Body, which is bone of His bone and flesh of His flesh. The Cross of Christ thus meets us at the creation of Eve.

May we not say the same also of the history of Abel? He is described in the LXX. as ποιμην προβατων, a shepherd of sheep. His blood was shed by a brother's hand. The shepherd of the sheep was slain. Is not a hint of this given in Heb. xiii. 20? "The God of peace, that brought again from the dead our Lord Jesus,<sup>1</sup> *that great Shepherd of the sheep*, through the Blood of the everlasting covenant. . . ."

<sup>1</sup> τον ποιμενα των προβατων τον μεγαλ.

Cain has been frequently taken, I think rightly, as a type of the Jew. It is observable that exactly seven times we are reminded of his being Abel's brother—"his brother" (Gen. iv. 2); "his brother" (twice ver. 8); "thy brother," and "my brother" (ver. 9); "thy brother" (ver. 10); "thy brother" (ver. 11). As with Abel, so with the Lord Jesus, His brethren hated *Him* and slew *Him*. "His blood be on us and on our children," was their awful cry. The Jew too, like Cain, has a mark placed upon him which nothing can efface. He is "a fugitive and a vagabond" still. St. Augustine long since discerned the typical teaching of this, as of so many Scriptures. "Cain was a figure of the Jews who slew Christ, the Shepherd of the flock of men, prefigured by Abel, the shepherd of the sheep. . . ." (*De Civ.* xv. 7). "The Good Shepherd giveth His life for the sheep." What a different book the Bible becomes when read in the light of Christ! Every lesson which might otherwise be drawn remains, and there is the added charm of discerning that all is designed to set forth the glory of the Son of God. At the best we can see but dimly, but let us thankfully use the light we have. Not only direct statements in the New Testament, but such hints as are referred to above in the case of Abel, are of the utmost importance to the careful student of Scripture. The least suggestion, be it never forgotten, is authoritative as coming from the Holy Ghost. Time, however, forbids me to enlarge at any length. I can only throw out hints which I have found of use, in the hope of their being serviceable also to others. I can, moreover, only

point out a few passages as examples of the way in which others may be treated.

The account of the ark takes up a considerable share of Genesis. We should expect, therefore, to find suggestions given in the New Testament as to spiritual truth which may be found there. Nor shall we be disappointed in this expectation. Many aspects of truth are there opened out. St. Peter, for instance, draws a parallel between the past destruction of the world by water and the future universal conflagration. Scoffers in the last day, he says, will be willingly ignorant, "that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment" (2 Pet. iii. 5—7). We are fully justified then, in regarding the flood as a type of that which is to be in days yet to come. We, like Noah, warn an ungodly world of coming judgment. We point to the Ark, Christ Jesus, as the only place of safety. "All flesh" shall be brought under the power of judgment, but the Ark is there, with its window (or rather skylight) and its door. That door is opened wide. "Whosoever will" may enter. For all who do thus enter there is eternal salvation. I do not, however, enter upon this aspect of truth, or upon others which may be seen. I wish to glance at the light in which St. Peter regards it in 1 Pet. iii. 20, 21. He there connects the Flood with Baptism, and both with the Cross of Christ. Unless, therefore, we

see the shadow of the Cross in the story of the Flood, we miss that which St. Peter bids us find. Baptism he calls the "like figure," or *ἀντιτυπος* of the Flood. Our word antitype, however, does not at all convey the meaning of the Greek *ἀντιτυπος* as used in the New Testament. In the English sense of antitype, nothing could be more incorrect than to say that Baptism is the antitype of the Flood. The true force of the word is given us in the only other place in which it is found in the New Testament, viz. Heb. ix. 24. "Christ is not entered into the holy places made with hands, which are the figures (*ἀντιτυπα*) of the true, but into heaven itself. . . ." By "the holy places made with hands," the Tabernacle is signified. These, obviously then, were not, in the English sense, "antitypes." But they were "types" of heavenly things, made from "types" previously shown to Moses in the Mount. "See," saith He, "that thou make all things according to the pattern (*τυπος*, type) showed to thee in the Mount" (Heb. viii. 5). The heavenly things, be it observed, were the realities. Types of these were given to Moses in the Mount. These types were reproduced in the fabric and furniture of the Tabernacle. Hence the "holy places made with hands" were types of glorious realities, made from previous types. They were types corresponding to previous types. This, then, is the meaning of *ἀντιτυπος*, a type corresponding to a previous type. Now the teaching of Baptism is explained in Romans vi. It points to the death and resurrection of our Lord. He faced, as the Representative of His people, the waters of judgment on the Cross. "The waters

compassed me about, even to the soul: the depth closed Me round about, the weeds were wrapped about My head," was His language (Jonah ii. 5). The billows of wrath closed around Him, and His people are free. Baptism is the public confession of this truth on the part of the believer. "We were buried with Him, by Baptism, into death." "Knowing this, that our old man was crucified with Him." "In that He died, He died unto sin once. . . . Likewise reckon ye also yourselves to be dead indeed unto sin. . . ." (Rom. vi. 4—11). The person baptized proclaims that all his hope for eternity is based upon the fact that he died when his Representative died; that the penalty of sin thus met cannot be required again. The waters of judgment can never touch the spiritual Israel. Of all this, the New Testament type is Baptism. It proclaims, whether that proclamation be heard or not, the death and resurrection of Christ, as the sure ground of His people's salvation.

The Flood pointed forward to the same glorious reality. The ark, containing eight people, showed Christ (in Whom were the resurrection people—for eight is the resurrection number) in His death. The floods from above and from beneath were let loose. "The fountains of the great deep were broken up, and the windows of heaven were opened." The ark was kept in safety during the awful time of desolation, finally resting on Ararat, on the seventeenth day of the seventh month (Gen. viii. 4). The seventh month at the Exodus became the first month (Ex. xii. 2), and on the seventeenth day of that month our Lord rose from the dead. On the resurrection day,

then, the ark was brought to rest on the renewed earth. The waters had done their work. Henceforth it remained for the ransomed eight to take possession of their inheritance.

Two types, then, are presented to us, one in each Testament, the Flood and Baptism. Between them stands the Cross. To it the Flood looked forward ; to it Baptism looks back. Thus the expression of St. Peter is seen to be strictly appropriate. Baptism is a type of the Cross, corresponding to the previous type, the Flood. "Baptism doth now save us," typically, "by the Resurrection of Jesus Christ."<sup>1</sup>

But to pass on to another illustration of my meaning. Who can question that the offering up of Isaac on Mount Moriah was typical of the Cross? Does it not illustrate, with especial force, the Father's love in that mighty transaction? "Thou hast not withheld thy son, thine only son, from me" (Gen. xxii. 12). "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32). Is not this, moreover, that to which our Lord alludes when He says, "Your father Abraham rejoiced to see My day: and he saw it, and was glad" (John viii. 56)? The place was called Jehovah-jireh—Jehovah will see or provide. "In the mount Jehovah shall be seen." God did in after ages provide Himself a Lamb for a burnt offering. Then Jehovah was seen in the Person of His Son. Christ Jesus is both the power and the wisdom and the love of God. Nay, may not the close connection between Moriah and Calvary help us

<sup>1</sup> 1 Peter iii. 21.

to understand how Abraham could thus sacrifice his beloved Isaac, his only son, the son of his old age? May not the revelation have been then made to him that Jehovah would not spare His eternal Son? If the Father could give up His Elect, the One in Whom His soul delighted, to the shameful death of the Cross, could Abraham withhold Isaac? We cannot say definitely that such was the case, but I own that our Lord's words in St. John viii. 56 seem to me to suggest it. But however this may be, the Cross is plainly visible on the summit of Moriah.

Again, in the history of Joseph are clearly illustrated the sufferings and glory of Him Who asked the disciples on the road to Emmaus, "Ought not Christ to have suffered these things, and to enter into His glory?"

He was sent by the father to his brethren, but of the type no less than the Antitype was it true, he came unto his own, and his own received him not. The coat of many colours, the dress significant, as Blunt<sup>1</sup> has shown to be most probable, of priesthood, which Jacob had conferred upon him, excited their jealousy. The patriarchs, "moved with envy," as St. Stephen explains, "sold Joseph into Egypt." A few paltry pieces of silver was the price. Judas was contented with thirty pieces as the reward of the darkest treason in human history—no more than the price of a slave. "If the ox shall push a manservant or a maidservant, he shall give unto their master thirty shekels of silver" (Ex. xxi. 32). "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them" (Zech. xi. 13).

<sup>1</sup> See *Coincidences*, pp. 10—15.



Betrayed into Egypt, and a slave of Potiphar, he successfully withstood the assault of the tempter. Joseph left his garment in the hand of the temptress, and thus is explained the difficult figure used in Col. ii. 15: "Stripping Himself of principalities and powers, He made a shew of the mopenly, triumphing over them in it," *i. e.* the Cross; cf. Lightfoot's deeply interesting note, in which he says, "The victory was complete; the enemy of man was defeated; the powers of evil, like a Nessus robe about His humanity, were torn off and cast aside for ever." It was on the ground of this humanity and voluntary obedience unto death, and on no other, that Satan had power against our Lord. It ceased to exist when the cry of victory, "It is finished," rang from those dying lips; the enemy's hold over Him was destroyed; the robe was flung aside, and He was free.

Joseph, too, in the prison seems to speak to us of Christ. Joseph deals with the butler and the baker, each in different fashion. Did not Jesus Christ come into this sinful world Himself, the Holy One, that He might deal both with Gentile and Jew? The thieves with which He was crucified, as related in the New Testament, are significant of this. The Jew rejects, the Gentile receives Him. And does not the Egyptian prison foreshadow the same mystery? The butler was released. He ministered to others; he stood before Pharaoh. Not that the butler remembered Joseph; alas! he forgot him. So when the king's dreams troubled him, there was no interpreter. How truly is this parallel with the history of Gentile Christendom! Christendom has forgotten the Divine

Joseph, and stands dumb before Pharaoh. Is not the baker then the Jew? He makes "all manner of baked meats for Pharaoh"; his baskets are "full of holes"<sup>1</sup> (*see margin*); his toil is useless. "The birds did eat them." How illustrative is this of the religious activity of the Jew! The value and issue of their work we know full well. The Jews in their self-righteousness crucified the Son of glory. Within forty years Jerusalem was destroyed, her temple burned, her children scattered. "He hanged the chief baker."

But again, Joseph, by the mysterious working of God's providence, was exalted to Pharaoh's right hand. "They cried before him, Bow the knee; and Pharaoh made him ruler over all the land of Egypt" (Gen. xli. 43). His name was called Zaphnath-paaneah, which appears to mean either "Saviour of the world," or "Revealer of secrets."

Can we pause for a moment in the glowing description given of Joseph's greatness, in the chapter which has been referred to, without instinctively turning to New Testament passages? "God also hath highly exalted Him, and given Him a name which is above every name, that at the Name of Jesus every knee shall bow" (Philip. ii. 9, 10). "This is Christ, the Saviour of the world" (John i. 47). "I will utter things which have been kept secret from the foundation of the world" (Matt. xiii. 35; Ps. lxxviii. 2). Joseph's marriage to a Gentile bride points in the same direction; so does the chain of providences by which his brethren, after the flesh, to whom his glory was unknown, were led to see and receive him. How

<sup>1</sup> Genesis xl. 17.

wise the plan whereby Joseph with true affection led them to repentance! The past rose before them in its true light; their consciences were awakened. "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear" (Gen. xlii. 21). But what need is there to trace out the details of the discipline they underwent? Needful it was, every iota, leading, as it did, to the revelation of Joseph. "I am Joseph your brother." A very slight acquaintance with the prophetic Scriptures is enough to show that this foreshadows the way in which the exalted Saviour will deal with Israel. He will bring them to repentance through the tribulation which will befall them in days to come, in their own land, and in due season. "They shall look upon Me Whom they have pierced, and they shall mourn for him, as one mourneth for his only son" (Zech. xii. 10). The Glory then and the Cross constituted the message of Joseph's life. Nor can they be dissociated. In time, as we reckon time, they may appear to be so, but in the light of revelation one is the cause, and the other the necessary consequence. The Holy One has suffered even unto death; soon shall He reign in manifested glory—earth's Righteous King.

Let us now briefly glance at the typical character of the nation of Israel, and this only shortly, and in relation to one event, the Exodus. That the call of Abraham was about the central epoch between the Creation and the Crucifixion is generally known. And there is reason to think that such is the case actually as well as approximately. Dr. Anderson, in the

*Coming Prince*,<sup>1</sup> has adduced abundant evidence of this, and to his most interesting statements I must refer those who wish for proof. Suffice it to say that the date of the call of Abraham appears to be B.C. 2055, and that of the Crucifixion A.D. 32. The following table is instructive, as giving a clear view of the chronological relationship of the two events—

From Adam to the call of Abraham (B.C.					
4141 to B.C. 2055)	...	...	...	=	2086 years
From Abraham to the Crucifixion (B.C. 2055					
to A.D. 32)	...	...	...	=	2086 „

Or again—

From Adam to the Deluge (B.C. 4141 to B.C.					
2485)	...	...	...	=	1656 „
From the Deluge to Abraham (B.C. 2485 to					
B.C. 2055)	...	...	...	=	430 „
From Abraham to the Exodus (B.C. 2055 to					
B.C. 1625)	...	...	...	=	430 „
From Exodus to the Crucifixion (B.C. 1625					
to A.D. 32)	...	...	...	=	1656 „

I repeat that Dr. Anderson has given conclusive reasons for the acceptance of the above figures, in the remarkable work to which I have alluded. If the name of the Angel of the Covenant is “Palmoni,” the Wonderful Numberer (Dan. viii. 13), shall we be surprised to see such accuracy? At any rate the fact that the Call of Abraham was—either relatively or exactly—midway between the Creation and the Cross, is enough to remind us of the typical character of the history of the chosen people. But confining ourselves only to the Exodus, can we fail to read the wonders of redemption there? Detail after detail might be adduced in proof of this, but I confine

<sup>1</sup> Published by Hodder & Stoughton, 1882.

myself to one leading idea. That the Passover was designed to be a witness to Christ cannot be doubted by any who regard St. Paul as inspired. "Christ our Passover was sacrificed for us, therefore let us keep the Feast" (1 Cor. v. 7, 8). That the passage of the Red Sea was equally so, is implied in Isaiah lxiii. 11, and Heb. xiii. 20. The Church of England suggests this in the arrangement of the Easter lessons. The account of the Passover is read in the morning, while that of the Exodus is the alternate lesson in the evening. This is simply following the teaching of St. Paul—"Now all these things happened unto them for types: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11); while in the Revelation the song of Moses is placed in significant connection with that of the Lamb (Rev. xv. 3).

The people were escaping from the land of bondage. Pharaoh pursued with resistless force. Between Israel and the freedom of the desert flowed the waters of the Red Sea. How could they be passed? Moses was their leader. He stretched out his rod and the sea was divided. Through its depth passed the great host. Pharaoh, maddened with rage, pursued with his horses and chariots. But the waters which were Israel's safeguard were his destruction. "There remained not so much as one of them." The key to the spiritual teaching of the narrative is suggested by Isaiah—"Where is He that brought him up out of the sea with the shepherd of His flock?" or as the LXX. has it, "with the shepherd of the sheep?" (ch. lxiii. 11). In the Hebrews there is this added light:

“The God of peace, that brought up (not “again,” *cf.* Westcott) from the dead our Lord Jesus, that Great Shepherd of the sheep . . .” (ch. xiii. 20).

The Israelites thus typified the redeemed. The enemy pursued—escape seemed impossible. The sullen waters cut off all possibility of retreat. But Moses was qualified of God to deal with the emergency. They passed through the sea, and upon the wilderness shore raised the first song of which Scripture makes mention, the song of redemption. Moses was a type of Christ. He, as the Head of His mystical Body, in virtue of the everlasting covenant, faced the waters of judgment on the Cross. His people were seen by the eye of God as one with Him, Who was their Representative. He for them, they in Him, passed through the judgment, and were raised again on the third day. Henceforth, between the believer and the world stands the Cross, separating alike from its communion and its judgment. He stands on resurrection ground, separated to God in Christ. Hence the significance of the minute detail, that the passage of the Red Sea was begun on a Sabbath (as Deut. v. 15) and finished on a Sunday. We cannot help noticing that on the 17th Nisan the Ark of Noah rested on Mount Ararat; that on the 17th Nisan the redeemed Israel emerged from the waters of the Red Sea; and that on the 17th Nisan our Blessed Lord rose from the dead.

It is impossible to enter into the spiritual truth typified for us in the history of the chosen people. There are, however, three incidents so pointedly

referred to in the New Testament, that they cannot be absolutely ignored. In Exodus xxiv. is the account of the inauguration of the Covenant of the Law. Moses alone was at first directed to draw nigh. Even the elders were bidden to worship "afar off,"—fitting illustration of man's natural state. The people, in their blindness, accepted conditions impossible for fallen human nature. "All the words which the Lord hath said will we do" (ver. 3). The Covenant was then ratified by sacrifice. The blood was sprinkled both on the altar, as representing God's claim, and then on Israel. Thus the Covenant was made binding. Israel little knew that the blood shed pointed to the death of Christ, apart from which that Covenant must have been their everlasting destruction. By that blood they were typically brought nigh. Beneath its shelter the elders saw God and did eat and drink (ver. 11), *i.e.* the appointed portions of the Peace Sacrifices. That such is, in outline, the teaching of this wondrous scene, we know. It is no pious fancy. St. Paul is our guide. "Whereupon neither the first Testament was dedicated without blood. . . . And almost all things are by the law purged with blood; and without shedding of blood is no remission. . . ." (Heb. ix. 18—22). A more pertinent illustration of the truth "made nigh by the Blood of Christ" it would be hard to find. May the reader have experimental acquaintance with this privilege! It is marvellous to notice how such knowledge pours a flood of light upon the types, and clears up that which before was dark and unintelligible.

The second incident to which I allude is that



recorded in Numbers xxi., viz. the Brazen Serpent. Our Lord selected this Scripture as that from which to preach the Gospel to Nicodemus (John iii.). Hence its meaning cannot be disputed. Fiery serpents bit the people. There was no remedy. When hope had perished, Jehovah interposed. The serpent of brass was lifted up on the pole. Whoever was bitten might look and live. Some have considered it strange that a serpent should be used as the means of blessing. Yet a moment's thought shows the suitability of the plan. Christ was made "in the likeness of sinful flesh, and for sin." Thus the serpent of brass was in the likeness of the serpent of death. Seen thus, the type would have been sadly marred had anything but a serpent been lifted up. Thus was brought out most graphically the truth that guilt was laid upon the Holy One, that He was "made sin" for us. Even those who regard types with impatience, if not dislike, can hardly fail to see the light of the Cross shining through the external details of this incident. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

My third incident is the crossing of Jordan, at the close of the forty years' wanderings, recorded in Joshua, chapters iii. and iv., which seems to underlie St. Paul's teaching as to Baptism and its significance in Romans vi.

The Jordan was a suggestive river. The meaning of the word is either the Descender, or the River of Judgment—probably the latter. With impetuous

current it hastens to the mysterious Dead Sea, fit emblem of the wrath of God. Judgment, then, ending in death, is one fact to which it bears witness. It is this which gives point to the contrast between the Baptism of the Baptist and that of our Lord. The people came to the former confessing their sins. They owned their guilt. They acknowledged that they were under condemnation. Their descent into the River of Judgment was taking their public position as deserving wrath. Further than this John could do nothing. Jesus was baptized; He plunged into the typical waters. He drove back the tide of wrath, when baptized with that baptism, until the accomplishment of which He was "straitened." Jordan pointed to the Cross. There He faced the wrath, and purchased for His people peace with God. Christian Baptism, as has been already shown, is the public confession that the death and resurrection of the Substitute are the only but all-sufficient grounds of hope before God. Believers have judicially died and risen again in Him, their Head.

The passage of the river by Israel, read in this light, becomes deeply instructive. The Ark (itself a type of Christ) with the Shechinah cloud led the way. As the soles of the feet of the priests who bare it touched the river, the flow of the rapid stream was instantly arrested. The city Adam was the spot where this occurred.<sup>1</sup> Adam means man. "By man came death, by Man came also the resurrection of the dead." Thus the people passed over, but not without one

<sup>1</sup> See Joshua iii. 16, as rendered by Wordsworth "very far off, at the city Adam, which is toward Isarthan."

significant ceremony. Twelve stones had been brought from the desert, representing the tribes. These were buried in the bed of the river (ch. iv. 9). At the same time twelve other stones were taken up from the river's bed and erected in Canaan (ch. iv. 3). What could more plainly teach death and resurrection? The symbols of the tribes who had known the weariness and sin of the desert were buried. Other equally symbolic stones were set up in the land of promise. The tribes were risen, and had entered upon life under new conditions. "If we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection" (Rom. vi. 5). I have alluded to the crossing of the Jordan, because I have already spoken of the passage of the Red Sea. Both are types of the Cross. They give us, not progressive, but parallel conditions of the Christian life. The believer is placed in the wilderness by that Cross which separates from Egypt. He at the same time, by the Cross, is seated in heavenly places, by reason of his union with Christ. In a word he is, as to his personal condition, in the wilderness, while as to his representative condition he is in heaven. I do not enlarge upon them, I only add that it is of the utmost importance to distinguish between the two, and not to apply Scriptures dealing with one to the other.

Did space allow, we might easily show that throughout the history of God's ancient people, the story of the Cross is set forth again and again. The incidents selected are merely specimens. They are a few ears from the spreading harvest, which invites the reaper's sickle.

But what shall be said of individuals who were in

various manners, sometimes by way of parallel, and sometimes by contrast, types of the Lord Jesus? It cannot, I imagine, be disputed that David, for example, signally illustrates my meaning. His name means Beloved, fit emblem of Him in Whom the Father delighted. The outline of his life, with its sorrows and then its triumphs, shows the sufferings of Christ and the glory that shall follow. He was chosen, most unlikely of his brethren, keeping the sheep. "I took thee from the sheep-cote, from following the sheep, to be ruler over My people, over Israel." Nor should his threefold unction be overlooked. He was anointed at Bethlehem in private (1 Sam. xvi. 13), then twice at Hebron, over Judah first and then Israel (2 Sam. ii. 3). Does not this point to a threefold fulfilment in the history of our Lord? He was anointed at His baptism, and set apart for the exercise of His earthly ministry; He was anointed after His Ascension, when He graciously sent the Holy Ghost to guide and tend His Church; and He will yet be anointed at His manifestation on the Day of Glory. "Yet have I set" ("anointed" margin) "My King upon My holy hill of Zion" (Ps. ii. 6). Can we read of David's victory over Goliath, and not see the victory of the true David over the great Enemy? Is it fancy to see in the five smooth stones out of the brook, an allusion to the five Books of Moses, of which our Lord made such signal use in the Temptation? Such a thought has at any rate the shelter of the great name of Augustine. He also bids us see in the death of Goliath the anticipation of that which was afterwards written—"That through death He might

destroy him that had the power of death, that is, the devil" (Heb. ii. 14). May not Saul, moreover, in his blindness, prefigure the Jew? His question was, "Whose son is this youth?" Over that mystery Israel stumbles yet.

Again, was not Adullam significant of the position taken by a rejected Christ? In the cave was the rightful king, prophet (1 Sam. xxii. 5), and priest (1 Sam. xxii. 20). Saul refused to own them, and Israel mainly followed him; but faith recognized Adullam as the place of blessing. To David came "every one that was in distress, and every one that was in debt, and every one that was discontented," even as to Jesus came in the days of His flesh—as now—the guilty and helpless. "This Man receiveth sinners." So, too, do not David's relations with Abigail (1 Sam. xxv.) show Christ's work of grace in the hearts of His people? Not that David's conduct was faultless. Here is to be traced the contrast between the human type and the Divine Antitype. Nabal, occupied with his business and his enjoyments, knew nothing of David. "Who is David?" he contemptuously asked. How different Abigail! She knew the outlaw as the future king of Israel. David might seem to be on the verge of destruction, waging an unequal war against the whole might of the kingdom, but Abigail knew the promise of God, and saw in David the anointed one. Is not this the attitude of the believer to the Lord Jesus? Our rejected Lord will yet come in the glory of the Father, and every eye shall see Him. But why continue to trace further what is so obvious to every seeing eye? This only will I add.

Absalom gives us a most instructive type of the Anti-christ, carrying all before him for a season, and finally overwhelmed with ruin; and in the lists of David's worthies are given us specimens of our David's recognition in the Great Day of what has been done for Him here below. May our eyes be increasingly enlightened to see that Christ is, of a truth, the Alpha and Omega of all Scriptures.

It will be observed that hitherto every type to which attention has been directed has been expounded for us, directly or indirectly—in either case authoritatively—by the New Testament. But are we to assume that only such incidents as are thus alluded to are to be regarded as typical? On what intelligible principle can such a distinction be drawn between one historical event and another? Is not the conclusion almost forced upon us, that the facts thus treated in the New Testament are intended as illustrations of how all Old Testament Scripture is to be read?

Thus when we read in Ex. xv. of the bitter water of Marah being healed by the tree cast into it, are we not to see in this the type of the Cross? The LXX. translate the word tree by *ξύλον*, familiar to us from St. Peter's statement, "Who His own Self bare our sins in His own Body on the tree (*ξύλον*)" (1 Pet. ii. 24). The expositors of antiquity, from Justin Martyr downwards, have so taken it. Is not the Gospel, moreover, accurately illustrated thus? The incident occurred in connection with the promise to heal disease, "For I am the Lord that healeth thee." Does it not point to the forgiveness of sin, and the sanctification of trial? Does not that "Tree"



stand to us as the symbol of every hope that we possess? This experience, too, stands in association with other events which we know to be of a typical character. Immediately before it is the song of Redemption, consequent upon the passage of the Red Sea, and the relation in which that stands to the Cross has already been shown. Directly following, too, is the giving of the manna, to which our Lord so pointedly alludes in His discourses in the synagogue of Capernaum (St. John vi.). He there taught us to regard that manna as typical of Himself, the Living Bread. This again leads up to the smiting of the Rock and the gift of water for the thirsting multitude. St. Paul commenting on this, tells us plainly, "That Rock was Christ" (1 Cor. x. 4). The smitten rock and the flowing waters thus show a crucified Christ and the gift of the Holy Ghost. Wonderful history of a wonderful people! Their story sparkles with the glory of Christ, in its every incident. Can we doubt then that Marah and its tree were designed to add their tribute to the chorus of Immanuel's praise? The Red Sea speaks of the Cross. The Manna speaks of the Cross (St. John vi. 50, 54). The smitten Rock speaks of the Cross. Surely the Tree healing the bitter water speaks also of the Cross?

Other incidents may be viewed in the same light, as testifying to Christ Jesus and the Cross. Among such, for instance, are the grapes of Eshcol, and Aaron's budding rod, but I forbear to enlarge.

Not only may this principle be remembered in the history of Israel, but in the lives of characters mentioned in Scripture.



Can we doubt that Joshua was a figure of Christ? He became Israel's leader upon the death of Moses. "The law was given by Moses, but grace and truth came by Jesus Christ." He led the people across the Jordan. Under him they passed the water of judgment, as has been shown. He wages war with his adversaries until the land is finally subdued. Each event recorded is fraught with spiritual meaning.

The Book of Judges affords abundant illustrations of typical teaching. As a case in point, I cannot help noticing how Samson's history shows the glory of Christ. His name seems to mean "like the sun." Before his birth it was foretold that he should be a Nazarite, wholly separated unto God. "And he shall begin to deliver Israel" (Judg. xiii. 5). The word actually is, "to save Israel." "He shall save His people from their sins" (St. Matt. i. 21). Very early in his career we read of his victory over the lion, and of the honey subsequently found in its carcass. "A young lion roared against him." "The Spirit of the Lord came mightily upon him." "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." "Your adversary the devil as a roaring lion walketh about, seeking whom he may devour." Our spiritual Samson gained the victory. Henceforth suffering, death, error, sin, all minister to the good of the believer. In the carcass is found honey. Leviathan himself is given to be meat for the people in the wilderness.

Following Samson's conflict with the lion was the marriage feast at Timnath. Following our Lord's

Temptation was the marriage feast at Cana. But here, as so often in types, a contrast and not a parallel confronts us. Samson here showed those signs of weakness and degeneracy which afterwards yielded such a bitter harvest. His weakness in dealing with his wife (Judg. xiv. 17), his subsequent anger (ver. 19), and action (Judg. xv. 4), afford a painful contrast to the moral glory which shines with heavenly lustre in all the ways of the Son of man. Samson possessed great gifts, but these gifts were misused. Still through all the Cross of Christ is reflected. His carrying the gates of Gaza toward Hebron is a case in point. Samson went to Gaza, a name meaning strong or fortified, to a harlot. At midnight he rose, and carried the great gates with their bolts and bars to Hebron, a distance of about thirty-five miles. Did not our Lord go to the fortress of the strong man (Matt. xii. 23), the spiritual Gaza, for the sake of His Church? Did He not arise from the sleep of death at midnight, force open the gates of the grave, and ascend in triumph, spoiling principalities and powers, and making a show of them openly?

So with Samson's death. He was brought from his prison to make sport for the Philistines on their feast day. Our Lord was blindfolded, mocked, buffeted at the chief Jewish Festival. Samson was placed between two pillars with hands extended. Bowing himself with all his might the house fell, to the destruction of all its inmates. "So the dead which he slew in his death were more than they which he slew in his life" (Judg. xvi. 30). Christ's enemies extended Him upon the Cross, and that

Cross became their destruction. Satan, by his success, was the means of his own eternal defeat. Hell was vanquished in the hour of its apparent triumph. To His death we ascribe our everlasting life. "O Blessed Saviour," says Bishop Hall, "the better Samson! Thou didst conquer in dying, and triumphing upon the chariot of the Cross, didst lead captivity captive. The law, sin, death, hell, had never been vanquished but by Thy death. All our life, liberty, and glory spring out of Thy most precious Blood." Nor let it be supposed that such a mode of reading Scripture is an innovation. For every detail which I have mentioned, and much else also, abundant patristic evidence may be produced. Augustine, or Chrysostom, or Jerome, or Gregory, would never have commented on such a history without bringing in Evangelical Truth at every turn. It is, I believe, the coldness of a rationalistic and superficial age which leads so many to ignore the Gospel in the Old Testament—a Gospel so grandly displayed by the teachers of earlier and more studious ages.

Take again the book which follows Judges, viz. Ruth. It is doubtless an exquisite illustration of filial piety on the part of the Moabite, and of personal and family religion on the part of Boaz. Following the tempestuous scenes with which the Book of Judges ends, it shows the light of God's love, shining upon the quiet harvest-fields of Bethlehem, and thus is suggestive of much that is profitable. But, we ask, is this all? Christian antiquity, with one unbroken consent, answers "No." Boaz (meaning "strength") is Christ. He is lord of the harvest, and

winnows on his threshing-floor. He falls asleep. Meanwhile the Providence of God brings Ruth into his presence. She is a Gentile, of an idolatrous nation. She is guided to Bethlehem. She is espoused by Boaz. He redeems her inheritance, as her next of kin. Who does not see the shadow of the Gospel here? Ruth is the Gentile Church; espoused to Him Who made Himself next of kin, slept the sleep of death on the Cross, and redeemed the lost inheritance. "To Him give all the prophets witness."

Or what shall be said of such a totally different book as Esther? At first it seems nothing but a historical account of the selfishness and folly of a king, and the different intrigues conducted at his court. No wonder the inspiration of such books is doubted if they are treated as containing nothing more than this. Can it be worthy of the Holy Ghost to write such trivialities as this? But when once we see that early expositions were right, and that the Cross of Christ is the central revelation of the book, our defence of the book's inspiration rests upon impregnable ground. Is it needful to show how that Cross stands prominent in Esther? And here, let me observe, I might dwell upon types of the millennial glory of Christ, and of the conflicts of the latter days, for they abound on well-nigh every page; but my subject is the Cross, and therefore I do not go beyond it.

Israel's danger, as described in the Book of Esther, was extreme. Haman planned their destruction, and the plot seemed on the eve of successful execution. Suddenly, by the overruling Providence of God, Mor-

decai and Israel were delivered, and Haman himself was destroyed. It cannot be overlooked that Israel's deliverance dawned on the third day (ver. 1), and that the decree was issued on the eve of the Passover (ch. iii. 12).

Further, the "gallows" mentioned throughout the book was really the Cross. The LXX. render the word *ξύλον*, a word frequently used thus in the New Testament. "Whom they slew, and hanged on a tree" (Acts x. 39). "Cursed is every one that hangeth on a tree" (Gal. iii. 13). The punishment spoken of as hanging seems rather to have been crucifixion. Thus the king's sentence against Haman, "Hang him thereon" (ch. vii. 9), is in the LXX. *σταυρωθήτω*, exactly the same as the cry of the chief priests and elders on the morning of our Lord's death, and rendered, "Let Him be crucified" (Matt. xxvii. 22, 23). But how, it may be said, can the parallel be traced between the events occurring in Shushan and the story of the Cross? The answer of early expositors was practically as follows: Haman, the type of Satan, plotted the destruction of God's people. His plans were skilfully laid. They were ripening fast. The cross was erected on which Mordecai was to be slain. Success was on the point of crowning his efforts. Suddenly all was changed. Victory became defeat. His cunning recoiled upon himself. Haman was crucified on his own cross. Here is presented one aspect of the work of Christ not to be ignored. He came to destroy the works of the devil, to overthrow the kingdom of darkness. The Jews were moved, doubtless by demons from the pit, to demand the

crucifixion of Christ. In spite of the unwillingness of Pilate, the chief priests carried their point. Satan triumphed. Hell must have rejoiced. The Son of God was given up to a death of shame. Jesus was crucified. But was that Cross the scene of His defeat or of His victory? Clearly of the latter. He had accomplished the will of the Father, and made atonement for sin. Henceforth the kingdom of heaven was opened to all believers. The Son of God was victor on that mighty battle-field. Satan was overthrown. The success of his own plan became his unalterable defeat. Thus Satan was, in effect, crucified on Calvary. There his schemes were blasted. There the salvation of the spiritual Israel was assured. Thus was fulfilled the type of Haman, and thus the Book of Esther adds its testimony to the glory of the Cross. Other truths shine forth brightly on the pages of the book, but my business is with the Cross, and therefore I pass them by.

But to glance for a moment at the book which follows Esther, viz. Job, one of the most instructive works from any point of view which ever came from human pen. Is it not a revelation of the working of the invisible world, and of the ways of God with man? The great adversary is prominent here. His name, "Satan," appears fourteen times, while "behemoth" and "leviathan" portray his awfulness. So with the name "Jehovah." How carefully is it used! In chs. i. ii. it is found eighteen times. In chs. xxxviii.—xlii., thirteen times. In the dialogue of the book, Job uses it only once (ch. xii. 9), his friends, never. Thus in the book we find it thirty-two times in all, or four



times eight—the resurrection number—and resurrection is one of the prominent ideas conveyed. But if the book be so wonderful alike in outline and detail, what shall we say of the central figure? Is not Job's history typical? His name signifies the Afflicted One; and he thus brings before us the Man of Sorrows. Job was rich—"the richest man of the East"; he became poor. He was given up to be tempted to the uttermost by Satan. He was a "perfect and upright man, who feared God and eschewed evil," and yet seemed to be forsaken of God, and was condemned by his friends as a sinner. In the end Job came out of his manifold trials and temptations victorious. We see him offering priestly sacrifices and interceding for those who had called him a malefactor. "So the Lord blessed the latter end of Job more than his beginning."

Job's infirmity stands in clear contrast with the perfectness of Christ. Yet, when his utterances are weighed, it will be found that statements not true of himself were strictly applicable to our Lord. It will be seen also that many of Job's sentences are quoted in the Psalms—and in undeniably Messianic Psalms. Thus, "They have gaped upon Me with their mouth; they have smitten Me upon the cheek reproachfully" (Job xvi. 10). "They gaped upon Me with their mouth" (Ps. xxii. 13). "I am their song; yea, I am their byword" (Job xxx. 9). "They that sit in the gate speak against Me; and I was the song of the drunkards" (Ps. lxix. 12).

How eloquently does the language used, untrue or exaggerated in the case of Job himself, set forth the



suffering and experience of the Lord Jesus! Take ch. xvi.: "Thou hast filled Me with wrinkles, which is a witness against Me" (ver. 8.). How consistent is this with the prophet's description: "His visage was so marred more than any man, and His Form more than the sons of men" (Isa. lii. 14). "They have gaped upon Me with their mouth: they have smitten Me upon the cheek reproachfully; they have gathered themselves together against Me" (ver. 10). How solemn, too, His apprehension of the judicial wrath of God against the guilt which He bore! "He hath also taken Me by My neck, and shaken Me to pieces, and set Me up for His mark. His archers compass Me round about, He cleaveth My reins asunder, and doth not spare; He poureth out My gall upon the ground" (Job xvi. 12, 13). How similar to the language of the Divine Sufferer in Ps. xxxviii.: "Thine arrows stick fast in Me, and Thy hand presseth Me sore."

How pathetic, too, is the description of the extremity of sorrow: "My Face is foul with weeping." That Face was the sun of heaven, the joy of angels, the Father's delight, and shall be the centre of praise throughout eternity. Lo! on earth for our redemption in Gethsemane and Calvary,

"Thy Form was scarred, Thy Visage marred,  
Now cloudless peace for me."

The personal innocence of the Sufferer, too, is plainly asserted. "Not for any injustice in Mine Hands: also My prayer is pure." "Also now behold My witness is in heaven, and My record is on high."

My friends scorn Me, but Mine eye poureth out tears unto God" (Job xvi. 19, 20). Surely the shadow of a suffering Christ is over it all!

Allusion has been made to the prophecies of the life and death of Christ, with all their wonderful minuteness of detail. But shall we stop there? Are not some of the prophets themselves typical of Christ? Was not Jeremiah in the pit such a type? Has not Jeremiah's complaint in his Lamentations been always regarded by the Christian Church as the language of our Lord in the hour of His sorrow? "Is it nothing to you, all you that pass by? Behold and see if there be any sorrow like unto My sorrow which is done unto Me, wherewith the law hath afflicted Me, in the day of His fierce anger?" (ch. i. 12). "He hath caused the arrows of His quiver to enter into My reins. I was a derision to all the people, and their song all the day. He hath filled Me with bitterness, He hath filled Me drunken with wormwood" (ch. iii. 13, 15).

"Sinners, whose love can ne'er forget  
The wormwood and the gall,  
Go spread your trophies at His feet,  
And crown Him Lord of all."

Was not Daniel also equally a type? A prince of the tribe of Judah, he was an exile. To him as to Ezekiel (another type of Christ) was given the name, "Son of man." As the man "greatly beloved," he fittingly foreshadowed the well-beloved Son. He was condemned, not for personal transgression, but for obedience to the Law of God. Flung into the den of lions, though its mouth was fastened with a stone, and sealed with the royal signet, he was kept in

safety. From certain death he was summoned to fill a position of honour, and God was known and feared in virtue of what Daniel had passed through.

Our meditation might easily be pursued further; but perhaps enough has been said to suggest paths in which others may be led to walk further.

But, not only is the Old Testament full of incidents, national and personal, which pointed to Christ crucified, it also contains much direct testimony to the need and efficacy of His precious Blood-shedding.

How intensely significant is it to find the blood of sacrifice in Eden, as soon as man fell! No sooner had sin been introduced than the Lord God stripped the guilty pair of their self-chosen dress of fig-leaves and clothed them with skins. Some victim must therefore have been slain. Blood meets guilt. The fig-leaf cannot clothe. It suggested no recognition of guilt, no sacrifice for sin. Without this, Divine holiness cannot be satisfied, and so God Himself offered the first victim, and taught even amid the decaying splendour of Paradise, that without shedding of blood was no remission of sins.

The same lesson is taught by Abel's lamb. Vain are all attempts to set aside its testimony. Cain brought the fruit of an earth upon which, because of human sin, the curse had fallen. Abel brought that which contained the acknowledgment of guilt, and involved confession of faith in the coming of the promised Seed. "By faith," we read in Heb. xi. 4, "Abel offered unto God a more excellent sacrifice than Cain." But faith involves a revelation which it receives. Without some manifestation of God's will, faith is not

possible. Our fundamental conception of the idea of faith assumes some objective reality on which it rests. God, then, had appointed the sacrifice of an animal as the basis of worship. Clearly this revelation was made when Adam and Eve were dressed in the skin of the victim. Cain set aside this enactment. To him, as to many now, the thought of blood was repulsive. Why not bring the produce of the ground? Not seeing the reality of guilt, he could not submit to the prescribed offering of blood, and we know the issue. Not only does Heb. xi. 4 imply that sacrifice was commanded by God, but further, that there was a distinction intrinsically between Abel's offering and Cain's: Abel's was a "more excellent sacrifice" than Cain's. There was a wide difference between the bloody and the unbloody offering. The former was "more excellent" than the latter. Witness is thus borne at the beginning of Scripture to the Blood of Christ.

Is there not reason also to regard Abel's own blood as pointing to the same truth? "Thy brother's blood crieth unto Me (*i. e.* for vengeance) from the ground." The use of this in the New Testament seems clear. "The Blood of sprinkling that speaketh better things than that of Abel" (Heb. xii. 24). Christ's Blood speaks of peace and reconciliation.

The institution of sacrifice thus divinely established became the centre of Old Testament worship, and the ground of Old Testament hope. How natural that Noah's first public act, after the Flood, should be to build his altar and offer his sacrifice! How plainly was his offering accepted! "The Lord smelled a savour of rest" (Gen. viii. 21). The patriarchs

Abraham, Isaac, and Jacob followed in his steps. The "altar" was as necessary to them, in their wanderings, as the "tent" (cf. Gen. xii. 7; xiii. 4; xv. 9; xxvi. 25; xxxv. 1).

We especially notice this, as we should expect, in the history of the chosen people. To them was given the revelation of the will of God. The essence of the Mosaic ritual was (as has been already shown) the shedding of blood. We may fairly regard the Exodus as the starting-point of their national life. What more striking type of the Blood of Christ can be imagined than the Passover? Not only must the lamb be slain, but the blood sprinkled upon the lintel and two side posts of the door. Without this death would be the certain portion of the eldest son. "When I see the blood I will pass over you." Can anything be more significant than the contrast between the safety of the Israelite and the destruction of the Egyptian—a contrast resting on their respective relationships to the "blood of sprinkling"?

When, too, the Exodus was triumphantly accomplished and the people were in the wilderness, the lesson thus begun was continued.

At Sinai, Jehovah gave instruction concerning Himself. The Tabernacle was His lesson-book, ever open before them. Could the most ignorant have possibly missed the truth, that the way of access to the Holy One was by sacrifice? Every day began and ended with its burnt offering. Sabbaths and festivals were marked by multiplied offerings. The Tabernacle was sanctified by blood. The dedication of the Altar of Sacrifice was the dedication of the Tabernacle (Num.

vii.). The leper was cleansed by blood. Priests and Levites were consecrated by blood. The High Priest had entrance into the holiest by blood. When, too, the Tabernacle was replaced by Solomon's stately Temple, we are told of his sacrificing "sheep and oxen that could not be told nor numbered for multitude" (1 Kings viii. 5). When Hezekiah reopened the Temple after its defilement by Ahaz, "the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs. . . . And the consecrated things weresix hundred oxen and three thousand sheep. But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them" (2 Chron. xxix. 32—34).

So, in the following Passover, "Hezekiah, king of Judah, did give to the congregation a thousand bullocks and seven thousand sheep. . . . So there was great joy in Jerusalem" (2 Chron. xxx. 24, 26).

The same action marked good King Josiah. He also renewed the celebration of the Passover. He "gave to the people, of the flock, lambs and kids, all for the Passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks. . . . And his princes gave willingly . . ." (see 2 Chron. xxxv. 1—13).

But alas! the example of such a sovereign could only stem for a time the torrent of apostasy. Jerusalem was destroyed and her people carried captive to Babylon. It is often said, and truly, that the Captivity cured them of their addiction to idolatry. It is needless to say that their devotion to the Mosaic ritual

continued as marked as ever. Whatever the atmosphere of Babylon did for them, it did not weaken their belief in the necessity and efficacy of Sacrifice. Both under Joshua and Zerubbabel, and subsequently under Ezra and Nehemiah, the law of Moses was restored to its position of supremacy. The first act of the regathering exiles was to build "the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses, the man of God. And they set the altar upon his bases, . . . and they offered burnt offerings thereon unto the Lord. . . . They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings . . ." (Ezra iii. 2—5). And all this, be it observed, when the foundation of the Temple was not laid (Ezra iii. 6). So eager were they for the renewal of the covenant by Sacrifice that the Altar was hastily prepared, before the rebuilding of the Temple was possible. Henceforth, through all political changes, Israel's Temple Sacrifices were offered until the coming of Him to Whom Priesthood, Temple, Altar and Sacrifice alike pointed. The incidents of the Maccabean struggles are sufficient proof of the invincible tenacity with which they clung to the doctrine of redemption by Sacrifice.

The New Testament supplements the doctrine of the Old. It supplies the key to type and prophecy alike. The Sacrifice of the Son of God for the salvation of guilty man is the great fact to which all preceding revelation was designed to lead. It is the glorious centre of the teaching of evangelist and apostle. In a word, it is the theme of the Word of God, from Genesis to Revelation.



The Gospels give four different aspects of the glory of the Lord Jesus, but, whether He is represented as King of Israel, as Servant of God, as Son of Man, or as Son of God, it is to the Cross that we are finally conducted. Both the Sacraments teach the same truth. Baptism, as has been shown, is significant of Christ's suffering, of His death, burial, and resurrection. The Lord's Supper commemorates the Body given and the Blood "shed for many for the remission of sins." The Apostles understood not, at the time, the sufferings of which they were eye-witnesses. Hence, after the Resurrection we find our Lord showing them that He ought to have suffered these things, and so to enter into His glory; and this He does by expounding to them in all the Scriptures the things concerning Himself.

Pentecost arrived. The Holy Ghost was given. The heralds of the Cross were sent out into all lands to proclaim the message of salvation. Their eyes were opened. Their tongues were loosed. To Jew and Gentile they fearlessly went, dreading not the fiercest opposition. And what was the substance of their preaching but Jesus Christ and Him crucified? St. Peter, in the midst of the thousands on the day of Pentecost, or at the Beautiful Gate of the Temple, or in his defence before the Sanhedrim, or in the house of Cornelius, had no message but this. Jesus died and rose again, and "to Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins." St. Paul, after his conversion, exactly agreed with St. Peter. He was a witness to the same Lord. In the synagogue of

Antioch, in the prison of Philippi, in Thessalonica, in Corinth, in Ephesus, in Jerusalem, in Rome, he was full of the same Gospel. "Through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things." "We preach Christ crucified." "I am determined not to know anything among you, save Jesus Christ and Him crucified." "The Acts" of the Apostles may be summed up in the words with which the book closes. The last view which Scripture gives us of the great Apostle of the Gentiles is that he is in his own hired house at Rome, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." In such words is power, even the power of God. Mighty deeds, "acts," are the result.

But if the centre of apostolic evangelistic work was "the Blood of the Cross," what shall be said of the unfolding of truth to the Church in the Epistles?

St. Paul in the Romans speaks of a "propitiation through faith in His Blood" (iii. 25). He tells us that "Christ died for us," and that we are "justified by His Blood" (v. 8, 9). The triumphant challenge which the Apostle makes to the universe, "Who is he that condemneth?" is based solely upon the fact, "It is Christ that died." The Cross has met every claim of God. The question of guilt has been there settled for ever for all believers.

Or, take the Ephesians. "We have redemption through His Blood" (i. 7); "We are made nigh by the Blood of Christ" (ii. 13).

Or, the Colossians. He "made peace through the Blood of His Cross," and thus presents believers "holy

and unblameable and unrepveable in His sight," having reconciled them "in the Body of His Flesh through death" (Col. i. 20—22). The Father too "hath made us meet to be partakers of the inheritance of the saints in light." But how? "We have redemption through His Blood, even the forgiveness of sins" (i. 12—14).

How plainly again may this "scarlet line" (Josh. ii. 21), itself so striking a type of the Blood of Christ, be seen in the New Testament commentary on Leviticus—I mean the Epistle to the Hebrews. Our Lord sat down at the Father's Right Hand, "when He had by Himself purged our sins" (i. 3). He came "to taste of death," "through death" to "destroy him that had the power of death, that is, the devil," and "to make propitiation for the sins of the people" (ii. 9, 14, 17). He is a priest after the order of Melchizedech, "Who needeth not daily . . . to offer up sacrifice . . . for this He did once, when He offered up Himself" (vii. 27). He has entered into the Holy Place, "neither by the blood of goats and calves, but by His own Blood, having obtained eternal redemption for us." The Blood of Christ too shall "purge your conscience from dead works," and "without shedding of Blood is no remission." Yes, Christ appeared "to put away sin by the sacrifice of Himself," and soon shall come again "without sin unto salvation" (ix. 12, 14, 22, 26, 28).

But further, St. Paul shows the fulfilment of Old Testament offerings in the One Sacrifice of Calvary. "This Man has offered one sacrifice for sins for ever." "By one offering He hath perfected for ever them

that are sanctified." Believers having remission of sins may "enter into the holiest, by the Blood of Jesus." The rejection of that Blood is the most fearful sin of which man can be guilty, for it is treading "under foot the Son of God," and counting "the Blood of the Covenant" "an unholy thing" (x. 12, 14, 20, 29).

The description of the Heavenly City would be incomplete without reference to "Jesus the Mediator of the new covenant, and the Blood of sprinkling, that speaketh better things than that of Abel" (xii. 24). This separates from the world. Jesus, "that He might sanctify the people with His own Blood, suffered without the gate" (xiii. 12). Our peace, too, springs from the finished work of the Cross. "The God of peace . . . brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the Blood of the everlasting covenant" (xiii. 20).

Nor is it only St. Paul who delights to dwell upon the Blood of Christ. St. Peter teaches that we are elect "unto obedience and sprinkling of the Blood of Jesus Christ," that we are redeemed "with the precious Blood of Christ," that we are a "purchased people," that Christ "bare our sins in His own Body on the Tree," and that He "once suffered for sins, the Just for the unjust" (1 Pet. i. 2, 19; ii. 9, 24; iii. 18). St. John is equally clear. "The Blood of Jesus Christ . . . cleanseth us from all sin." "The Spirit and the Water and the Blood" bear concurrent witness (1 John i. 7; v. 8).

With equal clearness the Cross is seen in the Book

of Revelation. The words of this closing book of Scripture lay special emphasis on the Blood of Christ. Its opening outburst of praise is—"To Him that loveth us, and washed us from our sins in His own Blood; to Him be glory and dominion for ever" (i. 5, 6). The song of the Cherubim around the Eternal Throne is—"Thou wast slain, and hast redeemed us to God by Thy Blood," and "the Lamb," Who is in the midst of the Throne, is "a Lamb as it had been slain" (v. 9, 6).

The multitude of "all nations, and kindreds, and people, and tongues" triumph in their white garments in the presence of God; because "they have washed their robes, and made them white in the Blood of the Lamb. Therefore are they before the Throne of God. . ." (vii. 14, 15).

Believers during the Church's last struggle against all the power of Satan, overcome "by the Blood of the Lamb, and by the word of their testimony" (xii. 11).

The hundred and forty and four thousand with the Lamb upon Mount Zion were "redeemed from among men, the firstfruits unto God and the Lamb" (xiv. 4). The harpers upon the sea of glass sing "the song of Moses, the servant of God, and the song of the Lamb"—the song of redemption (xv. 3). The Word of God at His glorious appearing is clothed "in a vesture dipped in Blood" (xix. 13). The closing benediction of Scripture has reference to the fountain open for sin and uncleanness. "Blessed are they that wash their robes, that they may have right to the Tree of Life, and may enter in through the gates into the City" (xxii. 14, Revised Version).

Thus every blessing which the believer has, is definitely connected with the Blood of Christ. Propitiation, Reconciliation, Nearness, Forgiveness, Redemption, Justification, Sanctification, Cleansing, Victory, are all through that Blood.

Unless that Blood is sprinkled upon my conscience, I am bankrupt before God, lost, condemned. Sheltered by that Blood all things are mine. Grace is my portion here, and Glory hereafter. Such is the uniform and unequivocal teaching of Old and New Testaments.

Deeply suggestive are the closing words of the sacred Canon—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away . . . God shall take away his part from the Tree of Life, and from the Holy City. . ." (xxii. 18, 19).

Like the flaming sword, which turned every way to keep the way of the Tree of Life in Paradise, so stand these solemn warnings, like sentinels, to guard the wealth of the Grace proclaimed through the Blood of Christ.

God grant that all who read these pages may receive with the faith of children what God has been pleased to reveal touching the realities of sin and salvation!

## CHAPTER V.

### CURRENT THEOLOGY.

A BRIEF attempt has been made in the preceding pages to present a summary of Scripture teaching as to the Atonement. We have seen the condition of fallen man, as a sinner, justly exposed to the righteous judgment of God. We have seen the merciful provision whereby the Son of God has taken to Himself human nature—apart from sin—and as the Representative of His people, presented to the Father His perfect obedience in life and in death. We have seen that in virtue of this substitutional work, the believer is justified for ever. These truths are held, in common, by all the Churches of the Reformation. From time to time, however, teachers have appeared, whose aim has been to modify this presentation of the Gospel. It has been supposed that certain parts of its substance are peculiarly unacceptable to men, and that if they could be ignored or eliminated, the progress of Christianity would be greater. Alas! they forget that while the physician's draught is made less unpleasant to the palate, it may altogether lose its efficacy. Thus, by many, from a variety of motives, the imputation of the Righteousness of Christ to the sinner has been abandoned. So has the imputation



of guilt to the Divine Substitute. So has the forensic, *i. e.* Pauline, view of justification.

At the present time, one teacher in England stands pre-eminent. Bishop Westcott's influence is peculiarly widespread, not only in the Church of England, but through all Protestant Christendom. Nor is this to be wondered at. His great learning, his wide theological reading, and his thorough scholarship must command general admiration. To this is added a marvellous personal attractiveness, of which none who have been brought under it can be unconscious. Moreover, the great Bishop of Durham has done service in the field of Biblical criticism and study which it is difficult to over-estimate. In addition to his labours on the text of the New Testament, such works as *The Canon of the New Testament*, and his *Introduction to the Study of the Gospels*, have earned him the lasting gratitude of all careful readers of the Bible. We should naturally expect, therefore, that such a champion, so well equipped, would have employed his powers in defence of the Reformation view of Atonement, as imperfectly unfolded in the preceding pages. With very deep sorrow and disappointment, it must be confessed that such is not the case. In his later writings he has explained his views with considerable fulness. To certain of these passages I venture, humbly and diffidently, to invite the careful attention of the reader. I have pondered them long and thoughtfully, and there is, I fear, no possibility of mistaking their drift. They embody a view of the atoning word of our Lord which I am compelled to regard as sadly defective.

Perhaps the idea most fully developed, connected with Atonement, is the fundamental one, as to what is meant by the "Blood" of Christ. And here let me say, that teaching identical with Bishop Westcott's on this subject is found in Dr. Milligan's series of lectures, called *The Resurrection of our Lord*. As his writing is marked by a peculiar clearness of thought and expression, I wish to explain the view common to both, by glancing first at Dr. Milligan. On p. 136, in discussing how the Resurrection bears upon the work of our Lord, he tells us that "In His Resurrection the completion of His work began"—an expression which I do not stay to consider. After some remarks as to Christ's sufferings and death being a sacrifice for sin, he asks this most significant question—"But the point now before us is, whether our Lord's offering for sin did not go beyond His death; whether it did not also embrace His Resurrection and presentation of Himself to the Father in the heavenly sanctuary" (p. 136). A strange suggestion this, from which the instructed heart will turn aside at once. Christ's offering for sin *not* finished on the Cross! Offering for sin in some way continued in heaven! This is no new idea. Owen refuted it long ago, in his *Vindiciæ Evangelicæ*, where he carefully examined the Catechism of Biddle the Socinian, in which it was taught. To find a Socinian advocating such a view is not surprising, but that it should have been adopted by a Theological Professor of Presbyterian Scotland is sad indeed. Dr. Milligan seeks to justify his opinion by appealing to the ritual of the Day of Atonement (Lev. xvi.).

He remarks that "the high priest's offering for sin was not completed by the mere slaughtering of the victim. . . . It was not when the high priest killed the bullock of the sin offering and the goat of the sin offering, that the atonement was accomplished ; but then only when putting some of the blood in a basin, he took it within the veil, and sprinkled it upon the mercy seat" (p. 137). Dr. Milligan draws a great distinction between the death of the victim and the sprinkling of the blood. He warns us against supposing that the sprinkling of the blood had essentially the same meaning as the slaughtering (p. 275). The lesson which Dr. Milligan draws from these statements is, "that His offering is not completed until, within the heavenly sanctuary, He presents Himself to the Father, in all that perfection of service which the Father claims" (p. 140). Again, in endeavouring to explain what he supposes to be meant by the words—enough in themselves to shatter such a theory—"It is finished," he asks, "But what was finished? His groans, and tears, and agonies, and cries. His submission to the pains and sufferings and death appointed for Him ; His struggle with the world and its prince—these were finished, but *not His offering*. That was not finished until, as One Who had died and risen again, He went, perfected through death, into the holiest of all, and there devoted Himself, and His people in Him, to the perpetual service of the Eternal Father" (p. 142).

Here then there is no room for doubt as to the theory before us. "Our Lord's offering for sin"—words cannot be more express—went "beyond His

death," and embraced "His Resurrection and presentation of Himself to the Father." "His offering was not completed until, within the heavenly sanctuary, He presents Himself to the Father." On the Cross His pain was finished, but "not His offering." That was not the case till the Ascension. This theory rests upon an interpretation of a type. The high priest on the Day of Atonement sprinkled the blood upon the mercy seat, and thus made atonement. Hence it is argued our Lord made or finished His atonement in His Resurrection, not upon the Cross.

Let us briefly consider these views.

(1) It is not safe to base a doctrinal statement upon an interpretation of a type. Doctrine must be proved by plain assertions. Then types may be carefully studied, and brought forward to illustrate truth, otherwise proved. In investigating types there is perpetual need to curb those fiery steeds, Imagination and Fancy. One would not have expected to find a Scotch Professor mistaking an illustration for argument; but this, I humbly submit, is what he has done. Thus, with reference to the question before us as to when Christ's Offering for sin was finished, we must consult the Epistles, especially that to the Hebrews, as designed to give us definite instruction on the subject. Clearly the express statements of the Apostles must guide us in reading the types. Otherwise we are led to this, that our disputable and possibly mistaken interpretation of the Mosaic ceremonial has more weight than the plain declarations of the New Testament.

(2) In reading types we have constantly to remind

ourselves that some have been interpreted for us by the Apostles, and that their comments are of the utmost value to us. One principle stands out clearly in their writings, viz. that sometimes types are to be expounded by way of contrast, and not of parallel. Unless this truth is borne in mind we are liable to be led terribly astray. Thus the High Priest entered "every year" into the Holiest "with blood of others"; but the type is to be understood in the light of contrast. Christ entered once into heaven, and His offering cannot be repeated. "He was once offered to bear the sins of many" (Heb. ix. 24—28). So with reference to the continual offerings for sin under the Law. The argument of Heb. x. 1—18 turns upon the obvious fact that instead of repeated offerings now there is one only, that of Calvary. To explain these types without regard to this principle it would be necessary to suppose that our Lord entered heaven every year, and that daily offerings for sin were to be made. Hence, it by no means follows, that because Aaron presented the blood before God in the Holiest, that Christ made His offering at His Ascension. This must be determined by other considerations.

(3) Happily we have definite instruction to guide us on the point. In Heb. ix., St. Paul comments on the ritual to which Dr. Milligan refers, and where the latter sees a parallel, the former warns us that there is a contrast. "He entered in once into the Holy Place, having obtained (εὐραμενος) eternal redemption for us" (ver. 12), "æterna inventa redemptione" (Vulg.). The force of the aorist cannot be explained away.

“In virtue of, ‘or’ by means of, his own Blood shed on the Cross, He entered into the Presence of the Father, having obtained, once and for ever, eternal redemption for His people.” “Christ,” says Owen, “offered Himself before His entrance into the Holy Place not made with hands, and then entered therein, to appear in the presence of God for us. Christ entered by His own Blood into the Holy Place, inasmuch as having shed and offered His Blood a Sacrifice to God, with the efficacy of it He entered into His Presence to carry out the work of His Priesthood in His intercession for us ; as the high priest, having offered, without, a sacrifice to God, entered with the blood of it into the most Holy Place, there to perfect and complete the duties of his office in offering and interceding for the people.” Again, “We do not deny that Christ offers Himself in heaven—that is, that He presents Himself as in that *was so offered* to His Father ; but the offering of Himself, *that was on earth*” (*Vindiciæ*, pp. 407, 411). Owen, therefore, has well pointed out the contrast of which I speak, as shown by the inspired writer. Aaron went into the Holiest, that he might there make atonement for sin. This is insisted on repeatedly in Lev. xvi. : “He shall make an atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins.” “And there shall be no man in the Tabernacle of the congregation, when he goeth in to make an atonement in the Holy Place” (vers. 16, 17). There is no question then that the atonement was made in the Most Holy Place. The Apostle too, in Heb. ix.,



shows us that the entrance of Aaron there, portrayed the Ascension of our Lord Jesus. "He entered in once into the Holy Place." Here, however, the parallel ceases and the contrast is sharply drawn. Whereas Aaron entered in order that he might make atonement, Christ entered, having made it once and for ever; "having obtained eternal redemption for us." To ignore so vital a part of the Apostle's teaching is to court the confusion which he bids us avoid. This is Dr. Milligan's mistake.

(4) Further, if we are, in spite of all the Apostle's warning, to read Lev. xvi. as Dr. Milligan proposes, we must run counter to these many passages which speak of Christ's offering as completed upon the Cross. For instance, in Heb. i. 3 we read of our glorified Lord (I quote Bishop Westcott's translation), "having made"—when He had made—"purification of sins, He sat down on the right hand of the Majesty on high." This "purification" or "cleansing" has reference to the guilt of sin, as in 2 Pet. i. 9: "having incurred forgetfulness of the purification of his former sins." The backslider is one who has let slip, for the time, all remembrance of his pardon—his purification or cleansing. Similarly, "The Blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7). The "cleansing" in question describes the condition of those to whom reference is made in relation to God, as Judge. He regards as "clean" those, and those alone, to whom has been imputed the Righteousness of Christ. They are "washed," "justified," "sanctified." It was not until this atoning work was finished, till He had "purged our sins," that our Lord



sat down at the Father's right hand. The cleansing results exclusively from the work finished on the Cross.

Again (Heb. vii. 27), He "needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: but this He did once, when He offered up Himself." It seems difficult to regard this as referring to any but the prescribed daily offerings; and in their case no blood was taken within the veil. The offering was completed at the altar, and the altar pointed to the Cross, as Westcott has shown in Heb. xiii. 10. There the offering was made. But even if the annual Day of Atonement is contemplated, as some suppose, the question, Where was the offering of Christ made? admits of a direct answer. "Who His own Self bare"—the same word translated offered up, ἀνενεγκεν—"our sins in His own Body on the Tree" (1 Pet. ii. 24). It seems difficult to imagine a more conclusive statement. I venture to quote Dean Alford's comment. "Bore our sins (but in the pregnant sense 'bore to sacrifice,' 'carried and offered up'). See notes on James ii. 21, Ἀβρααμ . . . ἀνενεγκας Ἰσαακ . . . ἐπὶ τὸ θυσιαστήριον: see Lev. xiv. 20; Heb. vii. 27. It is a word belonging to sacrifice, and not to be dissociated from it." He then adds that the full force of ἀνενεγκεν is "took them to the Tree and offered them up on it."

The *Speaker* also remarks, "The word rendered 'bare' has a singular fulness of significance: it is a sacrificial term, constantly used in the Septuagint for offering sacrifice." Indeed these facts are too plain to be denied. Our Lord "offered up" our sins. But

where was the offering made? "On the Tree." Not therefore in heaven. Is not this in direct opposition to Dr. Milligan's assertion that "Our Lord's offering for sin" "went beyond His death" "and embraced His Resurrection"? On the Cross, then, "He offered up Himself."

Or again, take another passage (Heb. ix. 25—28) —"Nor yet that He should offer Himself (προσφέρειν) often, as the High Priest entereth into the Holy Place every year with blood of others; for then must He often have suffered. . ." How essentially linked together are "offering" and "suffering." The one was, to the writer, inconceivable without the other. Offering (for sin) necessarily involves suffering. But will any contend that Christ suffered at His presentation to the Father in Resurrection glory? Surely such an idea cannot be entertained. But unless He did suffer, there could be no offering. This conclusion is strengthened by what follows. "But now once, in the end of the world, hath He appeared to put away sin, by the sacrifice of Himself. . ." "To put away," *εἰς ἀθέτησιν* is literally "for the disannulling of sin." The word only occurs once elsewhere in the New Testament, in Heb. vii. 18, when it is used of the disannulling of the Law, *i. e.* its entire abrogation by the Gospel. Sin was disannulled. Its penalty was endured by the Substitute. "There is therefore now no condemnation to them that are in Christ Jesus." This was effected by the "Sacrifice of Himself." This Sacrifice took place on Calvary. If sin then has been "put away" there, what becomes of any supposed offering in heaven? But, as if to make

assurance doubly sure, the passage continues—"Christ was once offered to bear (*προσενεχθεις*) the sins of many." On this statement, Bishop Westcott thus comments—"This most remarkable phrase appears to be taken from Isa. liii. 12 (LXX.), where the sense is 'to take upon Himself and bear the burden of sin' . . ." He then says that the nearest parallel in the New Testament is 1 Pet. ii. 24, and adds—"Hence comes the sense of offering, carrying up to the altar (vii. 27; xiii. 15; James ii. 21); and it is difficult to suppose that this idea is not present in the phrase here. Christ carried to the Cross and there did away with sin and sins." This phrase seems a complete refutation of Dr. Milligan's view. Offering for sin is declared impossible without suffering. By the Sacrifice of Calvary Christ "put away" the guilt of His people's sins. Christ was once for all offered to bear up these sins to the judgment of the Cross.

Again, the repeated offering of priests under the Law, is in Hebrews x. contrasted with the one Offering of our Lord. "This Man, after He had offered one Sacrifice for sins for ever, sat down on the Right Hand of God" (ver. 12); ". . . by one Offering He hath perfected for ever them that are sanctified" (ver. 14). "We have been sanctified, through the Offering of the Body of Jesus Christ, once for all" (*εφ'απαξ*). Can it be contended that this Offering took place anywhere but on the Cross? Can an Offering be repeated which took place "once for all"? Is not the thought of any repetition significantly excluded? Let this chapter be compared with Colossians i. 21, 22. "You, that were sometime

enemies . . . yet now hath He reconciled in the body of His flesh through death, to present you holy, without blemish and uncharged before Him." The blessed results of atonement reach us, not on account of Christ's Presentation of Himself to the Father, but "in the Body of His flesh through death."

Christ's Ascension was followed by His appearance on behalf of His people before the Father. "Christ is not entered into the Holy Place made with hands . . . but into Heaven itself, now to appear in the presence of God for us" (Heb. ix. 24). This seems to constitute His intercession. His Presence pleads with the Father. "We have an Advocate with the Father, Jesus Christ the Righteous." Now this "appearance" is distinctly contrasted with His offering. "Nor yet that He should offer Himself often . . . but now once . . . hath He appeared to put away sin. . . . Christ was once offered . . ." (Heb. ix. 24—28). His appearance or intercession, then, is continual ; but His Offering was made once for all upon the Cross, and is incapable of repetition. We conclude then that the teaching of the familiar words of the Prayer-book is correct. "Almighty God, our Heavenly Father, Who of Thy tender mercy didst give Thine Only Son, Jesus Christ, to suffer death upon the Cross for our redemption ; Who made THERE, by His One Oblation of Himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction. . . ."

We cordially accept Article XXXI., entitled, "Of the One Oblation of Christ finished upon the Cross."

Any doctrine which speaks of an Offering for sin,

as being made in heaven, and not finished upon the Cross, we reject as contrary to Holy Scripture, and equally unknown to the Church of England.

Dr. Milligan speaks much of the distinction between the death of the sacrifice and the sprinkling of its blood. But while such details may well be profitably pondered by us, it must not be forgotten that many types are often used to show different aspects of the same truth. Jesus Christ was alike priest, altar and sacrifice. In the Tabernacle He is Burnt Offering Altar, Laver, Lampstand, Golden Altar, Shew Bread Table, Ark, and Mercy Seat. He is all in all. There are many representations of His infinite glory. His Person, His Work, His Offices are the one theme of Scripture. In the case of the offerings the blood was disposed of in more ways than as Dr. Milligan mentions. It has been shown in an earlier chapter that different words are used in Hebrew to express the fact that in some cases the blood was sprinkled in small quantities, while in others it was scattered freely. It has been also said that our translators sought to indicate the difference by translating them respectively to "sprinkle of" and to "sprinkle." It might also be added that at times the blood was "poured out" at the base of the altar. Doubtless distinct views of atonement are here given. The Blood of Christ, as "made a curse for us," was sprinkled drop by drop as it were. It thus met the fearful guilt of sin. That Blood was also infinitely acceptable to God, as that of His Son, surrendered in willing obedience. It was thus "scattered freely," as something unspeakably precious to Him. It was

"poured out" on Calvary as showing that Divine Justice claimed the whole. This is not the place to enter upon the instruction afforded us by Leviticus. One thing only would I say. In the light of the positive assertion adduced from the New Testament, we must contend that all which corresponded to the killing of the victim, the sprinkling, the scattering, the pouring out of the blood, was accomplished on the Cross. To this rule—so plainly given in the Epistle to the Hebrews—there can be no possible exception. Had Dr. Milligan observed it, his book would have been far more scriptural than it is. "God forbid that I should glory save in the Cross of our Lord Jesus Christ." "I determined not to know anything among you, save Jesus Christ and Him crucified." "We preach Christ crucified . . . the power of God and the wisdom of God." <sup>1</sup>

What has been said of Dr. Milligan's view of Christ's Offering leads us to another, and if possible more distressing part of his system, in which, alas! he is openly supported by Bishop Westcott. What is meant by the "Blood of Christ"? This is a deeply solemn inquiry, as it goes to the basis of our hope for eternity. Both Dr. Milligan and Bishop Westcott are express in their statements, and they seem in perfect agreement. The former writes as follows. In reference to the killing of the victim and the sprinkling of the blood on the Day of Atonement he says—"Confusion seems to have been introduced into the subject, by the failure of inquirers to observe that, in both parts of the ceremonial, which, while

<sup>1</sup> See detached note at end.

distinct, were closely related to one another, the blood was still the same blood, and that, considered simply by itself, it represented in both the same thing. In neither case was it dead; in both cases it was warm and living blood. The language of Lev. xvii. 11 is express—‘For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls.’ It is the blood as life that is there given upon the altar, not the blood as death.” As to the difference between the blood shed and sprinkled, Dr. Milligan regards it thus. As to the former, “It bore along with it the life of the offerer sacrificed in the person of the victim. . .” As to the latter, “It bore along with it the same life of the offerer saved in death and through death, and was surrendered upon that Propitiatory or Mercy Seat. . .” Further, he says that in the first act “there was death, although death only as the way to life. The people died in the sacrifice. . .” “In the second act, that of sprinkling, there was life . . . the High Priest, as their representative, laid their life in its new aspect as an offering before God . . .” (pp. 137, 138).

The teaching in question is further enforced in an additional Note, in which we find the following statements. The Blood “was ideally alive—alive with a life which had now assumed its true attitude towards God, with a life which confessed, as it flowed forth in the blood, that it was surrendered freely . . .” (p. 277). “We have already seen that in the first action the blood is not dead but living.” “It is not death therefore but life, that is sprinkled upon the horns of



the Altar, or upon the Mercy Seat . . . ” “The blood sprinkled . . . could not be blood of death. It was blood of life ” (p. 280). Extracts might be multiplied, but these will suffice. In plain words, the author means that by the Blood of Christ is not to be understood His Death, His Life surrendered under certain appointed conditions on the Cross, but His Life “saved in death and through death,” and then “surrendered upon the Propitiatory or Mercy Seat.” The meaning to be attached to the word “Blood” is thus exactly inverted. Instead of death it is life.

The parallel between Dr. Milligan and Bishop Westcott is, as I have said, very close. The latter, in his *Commentary on the Epistles of St. John*, declares that “The blood is the seat of life in such a sense that it can be spoken of directly as the life itself. More exactly the life is said to be in the blood. Hence it was forbidden to eat flesh with the blood: a man might not use another’s life for the support of his physical life. For it must be observed that by the outpouring of the blood the life which was in it was not destroyed, though it was separated from the organism which it had before quickened. This prohibition of the use of blood as food gave occasion for the clearest declaration of its significance in sacrifice (Lev. xvii. 11). ‘I will even set My Face against that soul that eateth blood, and will cut him off from among the people. For the soul—life—of the flesh is in the blood: and I have given it to you upon the Altar to make an Atonement for your souls—lives; for the blood it atones through the soul—life,’ *i.e.* its

atoning virtue lies not in its material substance, but in the life of which it is the vehicle. Moreover, the blood already shed is distinctly treated as living. When it is sprinkled upon the Altar, it makes atonement in virtue of the life which is in it" (p. 34).

It will thus be seen that the teaching of both theologians upon the subject before us is identical. Elsewhere, indeed, Bishop Westcott makes his view, if possible, more unmistakable. "I have endeavoured," he remarks, "to show elsewhere that the scriptural idea of blood is essentially an idea of life and not of death." We are then referred to the *Odyssey* (*Hebrews*, p. 293).

In Bishop Westcott, moreover, we remark the same twofold idea as to the blood, which is also drawn from Leviticus. Thus we are told—"The Blood of Christ represents Christ's Life (1) as rendered in the self-sacrifice to God for man, and (2) as brought into perfect fellowship with God, having been set free by death" (*St. John*, p. 35).

Further, Bishop Westcott brings out another thought with great plainness. We are supposed now to receive by faith Christ's Blood, so that its influence enables us to conquer our native selfishness, and thus to please God. "The Blood poured out," he says, "is the energy of present human life made available for others." "Christ became true Man under such conditions that He could die even as men die, and in dying make the virtue of His Life accessible to the race." "The Life of Christ offered in its purity and fulness to God, cleanses men and enables them also to serve Him Who is a living God" (*Hebrews*, p. 294).

We are thus face to face with a body of doctrine which is totally at variance with the teaching of Protestant Christendom as embodied in Articles and Formularies. Its most prominent features are, (*a*) that the Blood means not death but life, and (*β*) that the Blood is communicated to man for practical sanctification. Let us briefly glance at these positions.

(*a*) Both writers, it will be observed, quote Lev. xvii. 11, and a most important passage it is; but I venture to say utterly misconstrued in the extracts given above. It is undeniable that the life "is in the blood," and while the blood remains in its natural condition in the body, it may be spoken of as representing life. When, however, the blood is shed the normal relationship between the body and the blood ceases, and death instantly ensues. In other words, the blood shed is the exact opposite of life. It is death. Hence the language of Dr. Milligan is utterly untrue. "In neither case was it [the blood] dead. In both cases it was warm and living blood." "The blood was alive—ideally alive [whatever that may mean], alive with a life which had now assumed its true attitude towards God." Equally reprehensible is Bishop Westcott's assertion that the "idea of blood is essentially an idea of life and not of death." "The soul that sinneth it shall die," is the declaration of the Law. "The wages of sin is death," says the Apostle. The sinner having broken the Divine Law stands condemned. Death—eternal death—is his sentence. God in His grace has provided His Own Son as a Substitute. He, taking the

place of sinners, discharged their penalty by death. The Father has thus reconciled us "in the Body of His Flesh through death" (Col. i. 22). Is not this passage enough to stamp the meaning of the "Blood"? It is "death." How plain also is the assertion of the prophet, "He poured out His soul unto death" (Isa. liii. 12). It was, as we have seen, on the Cross that He shed the Blood whereby He obtained eternal redemption for us. That work being finished, He entered into the Holiest in triumph. Over and over again we read in Scripture of Life laid down as the ground of our salvation. "The Son of Man came . . . to give His Life a Ransom for many." "Who gave Himself a Ransom for all." "The Good Shepherd giveth His Life for the sheep." In all such cases the obvious idea is that the Life was laid down under certain conditions. But life laid down is death. Hence the importance attaching to the shedding of the blood. No atonement was possible under the Law, without the blood being shed in death. "Without shedding of blood is no remission." Therefore the prominence, as has been shown, of the Offering made on the Cross, the instrument of death. In short, the Blood of Christ emphatically means His death.

But we are told the blood "bore along with it the same life of the offerer saved in death and through death." In what sense are we to understand this statement? If it means that the guilt of the offerer was, in type, transferred to the victim, and that this substitution was accepted for him, the teaching would be unquestionable. The offerer was "to lean his

hand," for example, upon the head of the burnt offering, and thus atonement was made for him (Lev. i.). But is there any clear suggestion of imputation in the pages under consideration? It is to be feared not. In no other sense could the blood be said to bear along the life of the offerer.

Many expressions in the extracts given are justly open to criticism, but my wish is to keep to the salient points of the doctrine under review, and so I pass on to consider the position—

(β) That the Blood or Life of Christ is communicated to us for practical sanctification. The idea involves a confusion between the work of Christ for us, and the work of the Spirit in us. When cleansing is attributed to the Blood of Christ, it always refers to the guilt or condemnation of sin being met by His Sacrifice on the Cross. Thus the abiding condition of every believer in the judicial reckoning of God is described in such expressions as these—"By One Offering He hath perfected for ever them that are sanctified"; "By the which will we have been (perfect) sanctified through the Offering of the Body of Jesus Christ once for all." We are invited to "draw near," "our hearts having been sprinkled and our bodies having been washed" (perfect passives) (Heb. x. 22). As Alford well remarks—"The perfect participles show that a state is spoken of, introduced by one act, the effect of which is abiding." Once sprinkled and washed there is no possibility of further sprinkling or washing. "He that is washed (ὁ λελουμένος: "bathed," the same word) needeth not save to wash (νιψασθαι) his feet" (John xiii. 10). Whenever cleans-

ing is connected with the Blood of Christ, this is what is meant. In virtue of the Sacrificial death of the Lord Jesus, all who are brought under its shelter by faith receive forgiveness of sins, and have imputed to them the Righteousness of their Substitute. "Their sins and iniquities will I remember no more." "David also describeth the blessedness of the man unto whom God imputeth Righteousness without works, saying, Blessed are they whose iniquities are forgiven . . ." (Rom. iv. 5, 6). All such persons are born of God. The Holy Ghost Who led them to Christ dwells in their hearts, and He leads them in paths of truth and obedience. "As many as are led by the Spirit of God, they are the sons of God." "The Spirit Himself beareth witness with our spirit that we are the children of God" (Rom. viii. 14—16). When "cleansing" is used in a practical sense, we are directed to the Word of God, which brought to bear upon our ways, by the Holy Ghost leads to the abandonment of that which is recognized as wrong. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word" (Ps. cxix. 9). "Purifying (Greek "cleansing") their hearts by faith" (Acts xv. 9). "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1). This is illustrated in the consecration of the Levites, as recorded in Num. viii. "Take the Levites . . . and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves



clean" (ver. 7). Both cleansings are here brought before us. In the first they are passive. All is done for them by the agency of another. "Cleanse them." This points to the cleansing action of the Blood of Christ, cleansing from guilt in God's sight. Then the Levites are called upon to act. They are to wash their clothes. Clothes typically signify those external relationships in which we stand with regard to others. All associations of the cleansed are to be made practically clean, in the manner above indicated. "Let us cleanse ourselves"—not from guilt: that is impossible. That is done for us through the Blood of Christ. Let us "cleanse ourselves" from inconsistency of life. To this the Spirit of holiness calls us, and His instrument is the Word. Hence, wherever "sins and iniquities" are remembered no more, the promise is, "I will put My laws into their hearts, and in their minds will I write them" (Heb. x. 16). Faith in Christ is invariably accompanied by a change wrought within, by the Holy Ghost, as a result of which old things pass away and all things become new. To fail to distinguish between these different ideas can only lead to confusion, and this is what the Bishop does.

Thus, in commenting upon the words quoted above, "having been sprinkled," &c., he says, "The heart is touched with the cleansing power of the Divine Life." Observe the substitution of the expression "Divine Life" for "Blood." This is an illustration of the mistakes flowing from the Bishop's definition of "Blood" as meaning not death but life. Thus also in his comment upon the expression, "the blood of sprinkling" (Heb. xii. 24), the same mistake appears.



"The blood—the life—is regarded as still living"—a most objectionable statement. Abel was slain. By a natural figure of speech his blood is said to cry for vengeance. But clearly it was Abel's death, not his life, which provoked the Divine judgment. There is no warrant for speaking of the blood as "alive." It is true that the heart of the believer is renewed by the power of the Holy Ghost, but that is not the same thing as being "sprinkled" with the Blood of Christ. The latter has to do with his deliverance from wrath by the Sacrifice offered upon the Cross. The former is the consequence of the latter. The Bishop's comment confuses them together most sadly.

Under the influence of this idea the exposition of the crucial passage, 1 John i. 7, is naturally very disappointing. "The thought," we read, "is not of the forgiveness of sin only, but of the removal of sin. The sin is done away, and the purifying action is exerted continuously." It is strange that the next remark, which is excellent, did not lead to a different interpretation altogether. "Ritual cleanness was the condition for the participation in the privileges of approach to God under the old covenant." Exactly so. Priests and Levites were "washed." Their cleansing was—as has been shown—typical of the believer's cleansing from guilt in the sight of God, because of the death of Christ. So in Lev. xvi. the most Holy Place was "cleansed," the people were "cleansed" (vers. 19, 30). But how? Cleansing resulted from the work of atonement performed for them by the High Priest. "On that day shall the priest make

an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (ver. 30). It is this alone which is meant when the Blood of Jesus Christ is said to cleanse us from all sin. We are free from the imputation of guilt before God. Sin is not "removed," except as to its guilt, so long as we are in the body. "Purifying action" is exerted by the Holy Ghost, and not by the Blood of Christ. Confusion thus pervades the Bishop's remarks upon this vital passage.

Further, the teaching under consideration errs sadly in the fashion in which it speaks of the communication to us of the Blood (or Life) of Christ. Here again there is confusion of thought. Christ laid down His Life ( $\psi\chi\eta$ ), the Life which He had as man. This is the Life which was "in the blood." That "Life" He resumed in Resurrection. "No man taketh it (My Life) from Me, but I lay it down of Myself. I have power to lay it down, and power to take it again" (John x. 18). But of this "Life" we are never made partakers. He gives His people "life"; but for this the word always used is  $\zeta\omega\eta$ . Thus "the Second Adam was made a quickening Spirit" ( $\piνευμα ζωοποιουν$ ) 1 Cor. xv. 45. "Your life ( $\zeta\omega\eta$ ) is hid with Christ in God." "When Christ, Who is your life ( $\zeta\omega\eta$ ) shall appear . . ." (Col. iii. 3, 4). "The life ( $\zeta\omega\eta$ ) was manifested, and we have seen it, and bear witness, and show unto you, that eternal life ( $\zeta\omega\eta$ ) which was with the Father, and was manifested unto us" (1 John i. 2). In fact this is the word which is always used in such passages, as "the Bread of Life," "the Word of Life," "Eternal Life," "Tree

of Life," "Water of Life," "Book of Life," "Spirit of Life," and the like. The Bishop seems to ignore this distinction. Our Lord laid down the "Life" ( $\psi\upsilon\chi\eta$ ) which belonged to Him as man. That "Life" He took again in Resurrection. In addition to this is the Life ( $\zeta\omega\eta$ ) which He had from eternity with the Father. With this Life believers are quickened by the Holy Ghost. "The new man" is created in them. This Life is graciously bestowed upon them on the ground of the Life laid down upon the Cross, but it is not the Life which was "in the blood."

It seems almost incredible that this distinction should have been overlooked by the writers in question, and yet what other conclusion can we reach? The simple and incontestible fact, above mentioned, overthrows the whole system which is under consideration. "The Blood poured out," says Dr. Westcott, "is the energy of present human life made available for others." "The Blood poured out," we have seen, is not "the energy of life" at all, but death. What, too, is the exact meaning of "present human life"? Christ's "human life" ( $\psi\upsilon\chi\eta$ ) was laid down upon the Cross, and as such was the procuring cause of every spiritual blessing, but it is not the "Life" ( $\zeta\omega\eta$ ) which believers possess. Thus, except as the ground of all mercy, "the energy of present human life" is not made available for others.

Again, Christ, we are told, was able to "in dying make the virtue of His life accessible to the race." What haziness of expression is this? Christ indeed gives His people eternal life ( $\zeta\omega\eta$ ), but "the virtue of the life" laid down (except in the sense indicated

above) is by no means "made accessible" to any. Again, "the Life of Christ . . . cleanses them, and enables them also to serve Him . . ." The death of Christ, the life laid down, "cleanses" believers from guilt before God, but the Holy Ghost enables them to serve. "The Blood of Christ," we read, "shall purge (cleanse) your conscience, to the end that ye may serve the Living God" (Heb. ix. 14). This, however, is a vastly different statement. The conscience is cleansed, and the necessary result is service.

Again, "the Blood always includes the thought of the life preserved and active beyond death." "Participation in Christ's Blood is participation in His life" (*St. John*, p. 36). In the light of what has been said, the erroneous character of such statements will appear at a glance. The Blood means death, and not "life preserved," &c. The Blood was shed on the Cross. The work of atonement was finished there. Our Lord took again His Life at His resurrection, because all was fully done. When Scripture speaks of the Blood, our thoughts are directed exclusively to the life laid down as the appointed offering for sin. "Participation in Christ's Blood" is an inaccurate expression. Imputation is one idea; impartation another. To eat Christ's Flesh and drink His Blood, as described in John vi., has been well defined by Augustine in the words, "*Crede et manducâsti*," "Believe, and thou hast eaten." The believer feeds upon Him in his heart by faith with thanksgiving.

"The Communion of the Body" and "Blood" of Christ has been well explained in the *Speaker's Commentary*. I mention this, as the expression might

suggest difficulty to some. "Fellowship is with persons, or with things personified." "This word communion generally denotes the fellowship of persons with persons in one and the same object, always common to all, and sometimes whole to each." "When the sun shines upon a band of haymakers in a field, these do not, properly speaking, partake of the sun; there is no true participation . . . the undivided sun is common to all the labourers, and whole to each of them." The idea then is that believing communicants have fellowship with each other in the blessings purchased by the Body and Blood of Christ. The communion is not with the Body or Blood, but with persons—a most important difference. There is thus no "participation in Christ's Blood," and the Life ( $\zeta\omega\eta$ ) which is communicated to believers is not the Life ( $\psi\upsilon\chi\eta$ ) which was in the blood.

Nor must it be forgotten that the Bread and Wine are memorials of the crucified, not glorified, Body of our Lord. This Waterland points out, and his authority surely carries weight with Churchmen. After quoting with approbation an extract from Cranmer, he makes this remark, "It is observable that our judicious author wisely avoids saying anything of Christ's glorified Body, for he speaks of the crucified only, and justly explains the spiritual manducation of it" (*Eucharist*, p. 166). He also gives the following extract from Dr. Barlow, as expressing his own views—"We eat Him as our Passover; that as the Israelites ate the one dead and roasted, so we Him, dead and slain. And so that speech of St. Austin is true, we have Him here 'in pabulo' as

He was 'in patibulo' torn and rent; as Himself ordained the Sacrament 'in pane fracto,' not 'integro,' the Bread broken, not the whole loaf; thereby signifying, yea saying, that in doing it, we must remember Him, not as living among us, but as dying for us; 'ut in cruce, non in caelo,' as He was crucified, not as He is glorified. Whereby we conclude, first, for His presence, that His Body is so set forth there 'quatenus editur,' as it is eaten, but His Body is eaten as dead and slain; so Himself appointed it, 'This is My Body,' and stayeth not there, but adds withal, 'which is given for you.' And His Blood is drunk, not as remaining in His veins, but as shed: so Himself speaketh, 'This is My Blood of the New Testament shed for many.' Now His Body bruised, and His Blood poured out, can no otherwise be present in the Eucharist, but by a representation thereof in the Bread broken, and in the Wine effused, of the one side; and in the communicant's part by a grateful recordation of His benefit. . . ." (*Eucharist*, pp. 167, 168). This passage I have given at some length because of the clear manner in which it shows that the crucified, not the glorified, Body of Christ is that which is proposed to faith. Waterland was a High Churchman, but he clearly saw this. With such an apprehension of the Holy Communion, any idea of "participation in Christ's Blood" is utterly inconsistent. A thankful remembrance of the blessings of Redemption purchased on the Cross, in the light of God's Holy Spirit, is a totally different idea.

May all who read these pages thoroughly understand that Christ's offering was made upon Calvary!—



that the "Blood" means His death. May they further know the immense difference between imputation and impartation, or participation! May they also see that the salvation of the believer is based upon the meritorious obedience unto death of the Substitute, and that the new life which is given by the Holy Ghost is not the human life of Christ which was "in the Blood," but the Eternal Life which He had with the Father from everlasting! Then there will be no fear of their being led into the misty paths to which Bishop Westcott invites them.

It is not enough, however, to examine the Bishop's teaching as to the "Blood" and its meaning. Other connected points suggest themselves. Let us ask, for instance, what he says as to the important subject of the reconciliation of God to the sinner. I venture to give two extracts bearing upon this matter. (1) Commenting upon Heb. ii. 17, the Bishop writes as follows—"The essential conception (of propitiation) is that of altering that in the character of an object which necessarily excludes the action of the grace of God, so that God, being what He is, cannot (as we speak) look on it with favour. The propitiation acts on that which alienates God, and not on God Whose life is unchanged throughout."

(2) In the additional note to 1 John ii. 2, we read thus—"The Scriptural conception of *ἱλάσκεσθαι* is not that of appeasing one who is angry with a personal feeling against the offender; but of altering the character of that which, from without, occasions a necessary alienation, and interposes an inevitable obstacle to fellowship. Such phrases as 'propitiating



God,' and God 'being reconciled,' are foreign to the language of the New Testament. Man is reconciled. There is a propitiation in the matter of sin and the sinner. . . . This being so, the *ἱλάσμος*, when it is applied to the sinner, so to speak, neutralizes the sin. . . . The believer, being united with Christ, enjoys the quickening, purifying action of Christ's 'Blood,' of the virtue of His Life and Death, of His Life made available for men through Death."

The last clause need not detain us. Its drift will be evident to all who have read the foregoing pages. It embodies the unscriptural conception of the Blood of Christ, and its cleansing, which underlies Bishop Westcott's teaching on Atonement.

As to propitiation, the Bishop's view is, alas! too plain to be mistaken. It is the means, he says, whereby God acts upon the sinner, and removes the sin which hinders the manifestation of the Divine Love. In an earlier chapter an attempt has been made to show how utterly mistaken is such a definition of propitiation. It is quite true that God's love "remains unchanged throughout." "God so loved that He gave His only begotten Son." But that is not the point. We fully agree that the "propitiation" was provided by the grace of God. Can it, however, be said that the propitiation was not made to God? that it was not needed by His Justice? that it acts only on the sinner?—for such is the Bishop's contention. This is certainly not the idea in the word as used in Gen. xxxii. 20: "I will appease (propitiate) him with the present . . ." Jacob fearing the wrath of Esau prepared a gift as a propitiation.

Obviously the propitiation was intended to arrest the just indignation of his brother. Has it not been abundantly shown that there is necessary and righteous wrath in God against the sinner, and that Christ's death was the propitiation by means of which that wrath is removed? "Thy wrath lieth hard upon Me," was the cry of the Sin Bearer (Ps. lxxxviii. 7). "Thou wast angry with me, Thine anger is turned away," is the joyful confession of the saved soul. To whom was the "propitiation" or "atonement" made in the Day of Atonement in Lev. xvi.? Not to the children of Israel, but for them to God. The phrase "propitiating God," we are told, is not found in the New Testament, though whether the doctrine is there seems a far more important inquiry. The word "Trinity" will be sought there in vain, but the doctrine meets us throughout. So does the fact of propitiation being made to God. But is the Bishop sure that the phrase is not there? Has he not forgotten the prayer of the publican, "God be propitiated to me, the sinner"? Having, however, discussed this subject already, it is not necessary to do more than indicate the nature of Bishop Westcott's teaching on the matter.

With regard to Reconciliation a few words possibly may not be out of place. Bishop Westcott teaches that, while the sinner must be reconciled to God, there is no such thing as the reconciliation of God to the sinner. "Such phrases as . . . God being reconciled are foreign to the language of the New Testament. Man is reconciled." This again is a notion which, like the supposition that Christ's offering was made

in heaven, not on earth, comes to us from a Socinian source. Owen refuted it in his *Vindiciæ Evangelicæ*, and many writers have followed in his wake. The following is taken from the late Archbishop Trench's *Synonyms* (p. 279), and admirably presents the side of truth overlooked by Bishop Westcott—"The Christian *καταλλαγή* has two sides. It is first a reconciliation, 'quâ Deus nos sibi reconciliavit' (by which God has reconciled us to Himself), laid aside His holy anger against our sins, and received us into favour, a reconciliation effected for us once for all by Christ upon His Cross. . . . But *καταλλαγή* is secondly and subordinately the reconciliation, 'quâ nos Deo reconciliamur' (by which we are reconciled to God). . . ." All attempts to make this to be the primary sense of the word (such as Bishop Westcott's), being indeed the secondary, rest not on an unprejudiced exegesis, but on a foregone determination to get rid of the reality of God's anger against sin.

With *καταλλαγή* connects itself all that language of Scripture which describes sin as a state of enmity with God, and sinners as enemies to Him and alienated from Him; which sets forth Christ on the Cross as the Peace and Maker of Peace between God and man; all such invitations as this, "Be ye reconciled with God." Later, the Archbishop quotes the pregnant saying of that prince of New Testament exposition, Bengel—"Ἀπολυτρωσις est respectu hostium, et *καταλλαγή* est respectu Dei. Atque hic voces ἱλασμος et *καταλλαγή* iterum differunt. Ἱλασμος (*propitiatio*) tollit offensam contra Deum; *καταλλαγή* (*reconciliatio*) est διπλευρος, et tollit (a) indignationem Dei contra nos

(2 Cor. v. 19); (b) *nostramque alienationem a Deo* (2 Cor. v. 20)."

"Redemption has regard to enemies, and Reconciliation refers to God; when again there is a difference between the words *ἱλασμος* and *καταλλαγή*. *ἱλασμος* (propitiation) takes away the offence against God. *καταλλαγή* may be viewed from two sides; it reverses (a) God's indignation against us; (b) our own alienation from God."

It is perhaps difficult to find clearer definition in so short a compass. A correct apprehension of the differences between the respective meanings of the words in question will greatly assist our knowledge of the whole subject.

The Archbishop has put his finger upon the fundamental mistake underlying the theology we are considering, by the weighty words, "a determination to get rid of the reality of God's anger against sin."

The late Professor Maurice seems to have identified sin with selfishness. "Sin," he says, in his *Epistle of St. John*, p. 60, "is selfishness, the want of understanding that we are members of a kind." Elsewhere he writes, in his *Theological Essays*—"Sin is essentially solitude, isolation, distinct individual responsibility." Sin, thus, is a misfortune, like illness, which calls for pity. It is not crime, which provokes the wrath of God. How different the definition of Scripture! "Sin is the transgression of the Law" (John iii. 4)—God's holy law, concerning which He said—"The soul that sinneth, it shall die."

I do not say that Bishop Westcott would altogether endorse the definition of Professor Maurice, but,

beyond all question, he lays great stress upon selfishness in connection with sin. Thus he says, in his *Commentary on 1 St. John*, p. 38—"When traced back to its last form, this 'sin' is the self-assertion of the finite in violation of the limits which guide the harmonious fulfilment of the idea of its being. Every such act, being in its essence self-regarding, self-centred, must be a violation of love. This lawlessness is, under another aspect, selfishness. . . ." Or, as the paragraph is summed up by the Bishop himself, "Sin is self-assertion, selfishness, hatred." Again, "The origin of sin in selfishness is vividly illustrated by St. James (i. 14, &c.), who shows also that the neglect of duty, the violation of the law of growth, is sin (iv. 17). So St. John lays down that unrighteousness, the failure to fulfil our obligations to *others*, is sin (ver. 17)"—(*St. John*, p. 102). Again, "We feel that voluntary death is the measure of our need, and of Christ's sympathy, the destruction of the selfishness of man, the consummation of the counsel of God" (*The Victory of the Cross*, p. 76).

Are we justified in saying that sin "is" selfishness? Selfishness is, we know, one of the deadly fruits of the upas tree of sin, but to identify the cause with the effect is a serious error. The first demand of the law is summed up by the Divine Lawgiver Himself, in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The second claim is, "and thy neighbour as thyself" (Luke x. 27). What can be expected but confusion, if the first and great commandment is ignored, and attention be directed to an inadequate

conception even of the second? I say "inadequate," for the Bishop writes, "Each *conscious* act by which the law is broken is a sin." Alas, this does not come up to the standard of Rom. vii. There the Apostle speaks of evil thoughts cast out as soon as apprehended as definite acts of sin. In regard to such thoughts, in one verse (15) he uses three different words, all rendered in English by "do," to express three manifestations of activity—(κατεργαζομαι, πρασσω, ποιω). Thus evil thoughts—resisted, not indulged—he calls acts of sin. "When traced back to its last form," says the Bishop, "this sin is the self-assertion," &c. (*St. John*, p. 37). When St. Paul "traced it back" to its "last form," he gave a very different account of its parentage. He proves that evil desires are sin, because forbidden by the Law. The Law says, he reasons, "Thou shalt not covet," or "have evil desire." Hence "the evil desire" is a transgression of the Commandment. But the evil desire is produced by the action of God's holy Law in stirring up the root of sin within us. Thus the links in the chain of evil, as given in Scripture, are (1) Sin, (2) Sinful desire, (3) Sinful act.

This is something totally different from the assertion which limits sin to a "conscious action." Thus we can only regard the Bishop's view of the second Table of the Law as sadly deficient. But what about God's claim as expounded by our Lord? Is there any adequate recognition of this? What, for example, is the meaning of the passage—"St. John lays down that unrighteousness, the failure to fulfil our obligations *to others*, is sin"? What St. John says



is, "All unrighteousness is sin" (ch. v. 17). Is this to be defined as meaning our "obligations to others" merely? Our first "obligation" is to God. Any failure to comply with His just requirements is "unrighteousness." "I will be merciful (*ἰλεως*, propitious) to their unrighteousness, and their sins will I remember no more" (Heb. viii. 12). The words "and their iniquities" should be omitted as lacking authority. For the sake of Christ's sacrifice God will be propitious to their lack of obedience to His righteous claim, and will remember not their actual transgressions in thought, word, and deed. In other words, the sprinkling of the Blood of Christ is the ground of their forgiveness of sins, and there is imputed to them the positive Righteousness of Immanuel as the ground of their justification. Alas! in the eloquent, scholarly, and fascinating Commentaries in question, the claim of God and the guilt of the sinner, as not rendering the obedience required by God, are almost entirely overlooked. This being so, Reconciliation cannot be adequately treated. Reconciliation implies restoring to harmony those between whom some breach exists.

Sin has disturbed the original relations between man and his Maker. "Your iniquities have separated between you and your God" (Isa. lix. 2). "There is no peace, saith my God, to the wicked" (Is. lvii. 21). Thus God is alienated from the sinner, who is the object of wrath and yet of pity on the part of Him Whom he has so grievously offended. "He that believeth not, the wrath of God abideth in him" (John iii. 30). "By nature children of wrath" (Eph.



ii. 3). Need I say that often in Scripture mention is made of Divine wrath as kindled by sin—wrath being the necessary antagonism called out by sin? Thus, “the Law worketh wrath,” “we shall be saved from wrath through Him.” “What if God, willing to shew His wrath.” “Because of these things cometh the wrath of God upon the children of disobedience.” “God hath not appointed us to wrath, but to obtain salvation.” “The wrath of God.” “The wrath of the Lamb,” and the like. Let us beware of under-rating the awfulness of the “wrath” which sin has provoked. Believers thank God for the appointed Propitiation. The Lord Jesus has endured the wrath on Calvary, and therefore they are set free. But how fearful must be the condition of all who are unsheltered by the Blood of the Cross! “There remaineth no more Sacrifice for sins.” Such treasure up to themselves “wrath against the day of wrath and revelation of the righteous judgment of God.” “Indignation and wrath, tribulation and anguish,” is declared to be their portion.

Can we then hesitate to say that God needs to be reconciled to the sinner?

Is not an illustration of Reconciliation given in Job xlii. 7—9? “My wrath is kindled against thee,” was God’s message to Eliphaz, “and against thy two friends. . . . Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I accept: lest I deal with you after your folly.” Job’s friends had sinned. God’s righteous anger was provoked.

Did He then not need to be reconciled? Atonement was made by Sacrifice, and then Reconciliation was effected.

When estrangement has arisen between two persons, we naturally ask who is the offender, and who the offended one. Clearly it is the former who needs to be reconciled. He has provoked the anger which needs appeasing. Man is the offender obviously. His offences against his Creator are infinite. The necessary, holy wrath of God is provoked against him. These considerations must be remembered when the New Testament is read. "If thy brother," we read in Matt. v. 23, 24, "have aught against thee . . . first be reconciled to thy brother." The brother is the person offended. The offender needs to appease his indignation, and this process results in reconciliation. "To reconcile oneself to another," seems the force of the Hithpael of the corresponding Hebrew word רצה. The offender is regarded as reconciling himself to the person offended. This he does by pacifying his indignation. The offended one lays aside his anger, *i.e.* is reconciled, and the reconciliation of the other naturally follows. A glance at one or two Scriptures will make this plain. Take, for example, Romans v. 10, 11, "When we were enemies, we were reconciled to God by the Death of His Son" (not the Life, notice), "much more, being reconciled, we shall be saved" (as 1 Thess. i. 10) "by His Life" (not the life which is in the blood, *ψυχη*, but His Divine Life, *ζωη*, "He ever liveth to make intercession"). "And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received

the Reconciliation." As has been well said by Mr. Moule, in his Commentary on Romans v. 1—"Much has been said against the phrase, 'God's Reconciliation to us,' as if it made Him out to be a hostile power. But the justice of the words is seen when we, like St. Paul here, look on Him as on the Judge. As Creator and Father He loves the sinner; as Judge He must condemn him—if it were not for His own gift of a Propitiation. And the judge who sentences a criminal is, however personally kind, judicially hostile. And again, the judge who for a good cause removes the sentence is then judicially reconciled to the accused, though he may personally need no reconciliation of feeling. Scripture plainly reveals that the God of love proclaims 'no peace' to the impenitent. Therefore when He 'speaks peace' there is a change, not in His benevolence, but in His judicial attitude; in other words Reconciliation."

Now "when we were enemies" we were reconciled. But enemies against God were subject to His wrath—judicial wrath—and so their reconciliation was procuring His favour towards them: and this results from the "Death of His Son." In 2 Sam. xiv. we read of Absalom's reconciliation to David. David's heart yearned over his rebellious son all the while, but "Absalom dwelt two full years in Jerusalem, and saw not the king's face." Justice compelled the king to maintain his attitude. Through the mediation of another, David was led to lay aside his wrath, and then "the king kissed Absalom." There was no reconciliation till David changed his attitude. No internal change in Absalom could bring about "re-

conciliation"; David must first be reconciled to him. Similarly nothing could avail on the part of the sinner till God becomes reconciled to him, through the Cross. Hence we "receive the Reconciliation." Clearly this cannot mean our reconciliation to God. We do not "receive" that. It must be His Reconciliation to us. That we thankfully receive through Jesus Christ: and thus have peace with God.

Or take again the declaration of Gospel preaching in 2 Cor. v. 18—21: "All things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of Reconciliation; to wit, that God was in Christ, reconciling the world to himself, not imputing their trespasses unto them; and hath committed unto us the word of Reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." The Reconciliation of God to man, and of man to God, are both spoken of here. Observe the clear connection between the phrases "reconciling the world to Himself," and "not imputing their trespasses unto them." The one without the other cannot be. When God is reconciled, the non-imputation of trespasses instantly follows. When trespasses are imputed, then God is not reconciled. But on what ground can God, the Righteous Judge, be reconciled to the guilty, and not impute their trespasses to them? Simply because He made Christ to be sin for us. Guilt was imputed

to Him. His Righteousness is imputed to the believer. As Owen has well said—"For God to reconcile us to Himself by imputing our sin to Christ, and therein not imputing it to us, can be nothing but His being appeased and atoned towards us into His receiving us into His favour, by and upon the account of the Death of Christ." So also Christ reconciles Jew and Gentile "unto God in one Body, by the Cross" (not the Life, the Atoning Death) "having slain the enmity therein." As the result of this work peace is preached alike to them that "were afar off," and to them "that were nigh," for "through Him we both have our introduction, by One Spirit, unto the Father" (Eph. ii. 16).

On this and similar passages I do not enlarge, as I trust enough has been said to establish my point.

The second Article may be quoted as witnessing on behalf of what has been said as to the need for God's Reconciliation to the sinner. Christ "truly suffered, was crucified, dead and buried, *to reconcile His Father to us. . .*" These Articles, be it observed, "do contain the true doctrine of the Church of England, agreeable to God's Word." The view advocated in the preceding pages is, at any rate, sheltered by the shield of the Church's Articles. Nor can it be said that the statement in the Article stands alone. The Homilies teach the same doctrine, and it is expressly taught in Article XXXV. that "the Second Book of Homilies doth contain a godly and wholesome doctrine . . . and therefore we judge them to be read in churches. . ." We naturally then in-

quire what the Homilies say on this vital subject. The following extracts will show their harmony with the Article. "It is of the free grace and mercy of God, by the mediation of the Blood of His Son, Jesus Christ, without merit or deserving on our part, that our sins are forgiven us, that we are reconciled and brought again into His favour . . ." (*Good Works*).

"And yet, I say, did Christ put Himself between God's deserved wrath and our sin, and rent that obligation, wherein we were in danger to God, and paid our debt. Our debt was a great deal too great for us to have paid. And without payment, God the Father could never be at one with us. . . ."

"Christ, by His Own Oblation, and once offering of Himself upon the Cross, hath taken away our sins, and hath restored us again into God's favour. . . ." (*The Passion*).

"Our Lord and Saviour thought it not sufficient to purchase for us His Father's favour again . . . but also . . . ." (*The Sacrament*).

"We have need of a Mediator, for to bring and reconcile us unto Him, Who for our sins is angry with us. The same is Jesus Christ . . . that so He might be a Mediator, betwixt God and us, to pacify His wrath. . . ." (*Repentance*).

It is not easy to reconcile Bishop Westcott's view of Reconciliation with these extracts: and they embody the general sense of the theology of the Reformation: and are based upon the Scriptures.

But we must hasten to a close. Our review of this



teaching on Atonement has been painful in the extreme. Still there is more to come; but upon what follows I can only briefly touch. We read in *The Victory of the Cross* (p. 122)—“I do not know any passage in the New Testament in which Christ is said to have delivered men from future suffering, or from the penal consequences of sins.” Has the Bishop forgotten 1 Thess. i. 10, “Jesus, our Deliverer from the wrath to come”? Are not believers delivered from the yet future “indignation and wrath, tribulation and anguish” (Rom. ii. 8, 9), from “the wrath of the Lamb” (Rev. vi. 16), from the “great day of His wrath” (Rev. vi. 17), from “the wine of the fierceness of His wrath” (Rev. xvi. 19), and from “the wrath of Almighty God” (Rev. xix. 15)? Is not this deliverance the consequence of the Sacrifice of Calvary? Are we not expressly told so—“Much more then, being now justified by His Blood, we shall be saved from wrath through Him” (Rom. v. 9)? Is not wrath “future suffering”? Is it not “the penal consequences of sin”? How then can it be said that Christ does not deliver from “future suffering” or the “penal consequences of sin”?

Lastly, the Bishop denies substitution in set terms. In *The Victory of the Cross* (p. 79) he writes as follows. Setting aside “at once” “some theories as to the nature of the Atonement,” he mentions as one of these the following. “No support remains for the idea that Christ offered in His sufferings, sufferings equivalent in amount to the sufferings due from the race of men, or from the elect; no support for the

idea that He suffered as a Substitute for each man, or for each believer, discharging individually the penal consequences of their actions. No support for the idea that we have to take account of a legal transaction, according to which a penalty once inflicted cannot be required again."

I do not defend the expression, "sufferings equivalent in amount to the sufferings due from the race of men, or from the elect." Our Lord's sufferings were those appointed by the wisdom of the Triune Jehovah as necessary for the salvation of God's people. Scripture speaks of Christ's Death as *ἀντιλυτρον*, or equivalent compensatory Ransom. This is enough for us without any consideration as to the "amount of suffering." It was the God-Man Who suffered. How shall we take account of "amount" in a transaction so mysterious? But setting aside this expression, I venture to say that the "theory" for which Bishop Westcott can find no support is that of the Bible. Christ's sufferings were the price paid for the Redemption of His people. He did suffer as a substitute for each believer, discharging individually the penal consequences of their actions. We do take account of a legal transaction according to which a penalty once inflicted cannot be inflicted again. "Christ hath redeemed us from the curse of the Law, being made a curse for us." "Mine iniquities" (He declared) "are more in number than the hairs of My head." "I will declare Mine iniquity" (He said), "I will be sorry for My sins." Was He not discharging the penal consequences of the actions of His people when He said, "Thy wrath leaneth hard upon Me"? when

He spoke of the blood "shed for the remission of sins"?<sup>1</sup>

Are not the words "Surety," "Mediator," "Covenant," "Condemn," "Justify," all strictly legal expressions involving a "legal transaction"? These things have been already considered in a previous chapter, and I do not enter upon them again. I have quoted this last extract as giving in plain language the fearful result to which this theology leads.

When a soul, aroused by God's Holy Spirit, is convinced of sin, it feels the reality and awfulness of guilt. Nothing then can give peace but the presentation of the Lamb of God, of the crucified Christ, Who, as Substitute, was made sin for us. The wrath fell in its fulness upon Him, and the believer has peace with God.

It has been a sad task to criticize a theologian of such gifts, learning, and eloquence, for whom I have always felt a profound regard; but these *later* writings, for such they are, seem to show such a departure from the Scriptural doctrine of Atonement, that I cannot remain silent. That such teaching must be far-reaching in its ultimate results, no thoughtful person can doubt. It involves the revolutionizing of our Reformation theology, and, if unchecked, must lead to most momentous consequences.

Of any such check, however, there is little likelihood. What does remain for us who cling to the old-fashioned Gospel, is to bear our personal testimony to the Truth which has been our joy and salvation,

<sup>1</sup> Gal. iii. 13; Ps. xl. 12; xxxviii. 18; lxxxviii. 7; Matt. xxvi. 28.

seeking to be faithful stewards, knowing to Whom we must give account.

The Gospel is the power of God. The uplifting of Christ crucified, in the energy of the Holy Ghost, is still as mighty as ever. Such testimony men may dislike and oppose, but they cannot despise: and hearts will be opened to attend unto the things spoken.

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### NOTE.

I HAVE spoken of the Blood of Christ as that by which the guilt of sin is met. I have not dwelt upon the Blood as that whereby the believer is sanctified. This is a blessed truth, but it does not fall within the scope of the chapter.

In the Old Testament mention is made of the sanctification of the Sabbath (Gen. ii. 3), the firstborn (Ex. xiii. 2), the priests (Ex. xxviii. 41), the tabernacle (Ex. xxix. 44), Israel (Lev. xx. 7, 8), etc. All these were set apart for God's service, in other words sanctified.

So in the New Testament, all believers are fully and completely sanctified by the Blood of the Lord Jesus. Thus "we are sanctified through the offering of the Body of Jesus Christ once for all" (Heb. x. 10). "Jesus also, that He might sanctify the people with His own Blood, suffered without the gate" (Heb. xiii. 12). "Such were some of you, but ye washed them off; ye were sanctified, ye were justified" (1 Cor vi. 11).

The Blood of Christ not only secures us pardon and justification, but acceptance also. Its preciousness is imputed to us. Guilty man has, in himself, no title whereby to serve the Holy One. Would that Christendom had remembered this! He needs justification and sanctification alike. The procuring cause of both is the Blood of Christ. The moment that he is declared righteous in the courts of God's holiness, he is sanctified, or set apart for God's service, by reason of the precious Blood of Jesus. On this truth I have not dwelt, but it is most precious. It is brought out with great clearness in the Epistle to the Hebrews.

## NOTE.

### THE SCAPEGOAT.

THE importance of the Ritual of the Day of Atonement, as given in Lev. xvi., will be readily recognized by all Bible students. The mere fact that St. Paul has dwelt upon it so fully in the Epistle to the Hebrews, is enough to demonstrate this. May not indeed the prominence assigned to it in Heb. ix. be the key to the difficulty of the mention of the Golden Censer in ver. 4? The special point referred to will be familiar to most of my readers. The Apostle enumerates, in ver. 2, the furniture of the Holy Place in the Tabernacle. He mentions the Candlestick, and the Holy Table with its "Bread of Presence," but of the Golden Altar of Incense there is not a hint given. He then proceeds to survey the Holy of Holies, and in addition to the Ark and Mercy Seat, he specifies "the Golden Censer," and this he connects with the Holy of Holies most pointedly. "The Holiest of all," he says, "having a Golden Censer." No such article is mentioned in the Old Testament. Consequently we find an omission in the furniture of the Holy Place, viz. the Golden Altar, and an addition to that of the Holy of Holies, viz. the Golden Censer. The thought naturally suggests itself that there may be some connection between the two. On the strength of this, it has been frequently contended, as for instance by Bishop Westcott, that the two were identical. *θυμιατηριον* is the word for "Censer." Bishop Westcott points out that the word has been used by Philo, Josephus, and others, in the sense of Incense Altar, and thus he suggests a way of escape from the difficulty. To this it may be objected that, even so, it is very strange for the Apostle to connect it with the Holy of

Holies, and not with the Holy Place. Much more serious, however, to my mind, is the fact that, as the Bishop admits, the LXX. never call the Golden Altar by this word. Why does the Apostle carefully avoid their expression *θυσιαστηριον θυμιαματος* and substitute *θυμιατηριον*? Nor is this the only occasion in which we find a similar change with regard to the Tabernacle. Thus in Titus iii. 5, with reference to the expression, "the washing of regeneration," many have proposed to substitute "the Laver of regeneration," *i. e.* the Font, as supposed to correspond with the Laver. It seems to have been forgotten, however, that the LXX. word for Laver is not *λουτρον* but *λουτηρ*. Was it for nothing that the Apostle avoided the latter and used the former? If he meant Laver why did he not use the familiar word *λουτηρ*? Not the "Laver" or "Font" of regeneration seems indicated, but, as in the Authorized Version, "the washing of regeneration," *i. e.* the washing away of guilt, effected by Regeneration.

The fact that the Apostle does not use the LXX. word for Incense Altar, seems decisive against the view that he meant it.

But if this be so, what explanation shall be given of the passage?

(1) It is a noticeable fact, that on the Day of Atonement this Altar appears not to have been used. The Incense was carried into the Holy of Holies and there burned before God (Lev. xvi. 12). On no other day was the disuse of the Altar possible.

(2) We notice, also, that mention is made of a "Censer," or rather "the Censer," as used on that day by the High Priest, for the purpose of carrying the fire and the incense into the Holy of Holies.

(3) Again, we observe that the word for snuff dishes (*מִחָתָה*), Ex. xxv. 38, is, as the *Speaker's Commentary* points out, elsewhere translated "Censer." Except when found in connection with the Candlestick this is invariably the case. Probably the apparent incongruity of the association



between a "Candlestick" and a "Censer" led our translators as well as the LXX. to paraphrase, or, speaking more correctly, to alter the meaning of the word. The word in question—I invite special attention to this—is that which is found in Lev. xvi. 12, "the Censer." Have we not then a possible solution for our problem? Was not this "the Golden Censer" of St. Paul?

(4) If it be asked, "Why should the Censer be kept at the Candlestick?" it may be suggested that thus all the vessels of the Sanctuary would be linked together in the Divine Service, significant of the truth that, by all these manifold types, One Christ is set forth.

The Censer would be fetched from the Candlestick, the Fire from the Golden Altar, and the Incense from the Holy Table, for there it was kept (Ex. xxv. 29; Num. vii. 14, &c.).

(5) The Day of Atonement is confessedly that with which Heb. ix. is mainly occupied. What more natural than that the Apostle should briefly glance at the furniture of the Tabernacle with reference to the arrangements of that Day? Thus the Golden Altar would be omitted and the Golden Censer substituted, and, further, connected with the Holy of Holies, as there used. This explanation seems to me to fit the various circumstances of the case, as a key fits a lock.

I have ventured to suggest this view as it gives additional importance to the ceremonial of the Day of Atonement, and thus places Lev. xvi. in a position of exceptional interest.

It has been also shown that all which is typified by the sprinkling of blood was accomplished on the Cross, and that between type and antitype there is a startling contrast. Aaron entered into the Holy of Holies in order to make atonement by blood. Christ ascended into heaven, not to make atonement, but "having obtained eternal Redemption for us."

There is one type in Lev. xvi. concerning which wide differences have prevailed, and which is not interpreted for us in the New Testament. On such a subject one must speak with caution, but I would venture to submit the following view as one which fairly meets the difficulties of

the case, and also throws light upon the extraordinary idea that the Atonement was made to the Devil. The English expression "Scape Goat" or "Escape Goat," *i. e.* the goat escaping into the wilderness, is a paraphrase, not a translation of the Hebrew Azazel.

Little hesitation would probably be felt in regarding Azazel as a name of Satan, were it not for considerations connected with what this might be supposed to involve. Thus Gesenius writes in his *Lexicon*—"By this name, I suppose, is to be understood originally some idol to be appeased by sacrifices, and afterwards, I suppose, from the names of idols being often applied to demons, this name was used for that of an evil demon inhabiting the wilderness. . . . The name Azazel is also used by the Arabs as that of an evil-doer." He then points out that the words "to Jehovah," and "to Azazel" (ver. 8), are evidently those of two opposed persons. I need scarcely say that I by no means endorse what Gesenius says above. I quote it as showing that in the view of so eminent a Hebraist, Azazel is a name of Satan.

Fuërst gives the same view. Thus he writes in his *Lexicon*—"As an antithesis to 'Jehovah' it can only be the name of an evil demon dwelling in the wilderness, to whom they sent a goat as an expiation (Ibn Esra); Azazel being also found in the Book of Enoch, in Pirke R. Eliesir, in the Nazarene Book, among the Gnostics, and in Jewish, Christian, and Mahommedan tradition, as the name of a demon."

The *Speaker's Commentary* reaches the same conclusion: "The best modern scholars consider its most probable derivation to be from a root in use in Arabic, not in Hebrew, signifying to remove, or to separate. They are equally agreed as to the word expressing the destination to which the goat was sent, not (as in our version) the goat itself. The etymology suggested by Buxtorf and the earlier critics, according to which the word answered to our own 'scapegoat,' is now almost universally rejected.

The acceptance of Azazel as the name of a personal being placed in opposition to Jehovah, seems to be the only mode of justifying the relation in which the two lots stand to each other. Upon this a great majority of critics, ancient as well as modern, are agreed. But different views have been held regarding the nature of this personal being."

Assuming then, as I think we must, in deference to the verdict of Hebrew scholarship, that Azazel is a name for Satan, are we face to face with a conclusion which is opposed to the teaching of the Atonement as made to God, and to God alone as set forth in the foregoing pages? By no means. Let us very briefly consider the matter.

Observe, I do not suggest that the "scapegoat" represents Satan. Quite the reverse. I believe that it typifies our blessed Lord. What I say is, that Azazel, to whom the goat was sent, means Satan. This is a vastly different matter. Both goats in this view equally point to Christ, but to Christ as sustaining different relationships, one towards God, the other towards Satan. The goat "for Jehovah," we know from the Epistle to the Hebrews, shows Christ crucified. He met God's righteous claims, and laid down His Life, the Ransom for many. His Blood was shed, and thus the curse of sin was borne. The sprinkling of the blood bears abundant testimony to this.

But was there no other aspect of the Cross but this? Christ, we know, there met the penalty of sin; was "consumed" as the Sin offering. He also, as the Burnt offering, presented to God His Own infinitely meritorious obedience, so that the Father was there supremely glorified. There was then a very definite relationship sustained by Christ to the Father. Was it not, however, appointed that in life and death He should, as the Representative of His people, confront the full power of Satan? Did He not, whether thus typified by the goat "for Azazel" or not, meet the great Enemy in mortal conflict? Were not all the resources of hell, directed by Satan, let loose against Him? Do not references to this strife frequently occur in Scripture? Do

we not miss something unless we assign it its due place, in our thoughts, in our Lord's atoning sufferings? Is not the distortion of this truth to be recognized as the basis of the Patristic idea as to atonement being made to Satan?

In this connection how remarkable is the great Messianic prophecy! (Gen. iii. 15). "It" (the Woman's Seed) "shall bruise thy head, and thou shalt bruise His heel." Conflict between the great enemy and Christ, the Seed of the woman, is here plainly indicated. The result is clear. The bruising of the serpent's head implies the destruction of the power of Satan. Victory is to attend Christ in the conflict, but it is victory through suffering. His "heel" is to be bruised by the defeated serpent. The "Protevangeli-um," as this is often called, thus contains in germ the revelation of the Gospel. The miraculous conception is implied in the expression, the "seed of the woman." The Seed thus born is the Champion against Satan. He is Conqueror, but only by the Cross. Thus, this earliest definite prediction of Christ suggests the aspect of the Cross, of which I am speaking. He is sent—like the goat—to meet Azazel, and do battle with him, as His people's Representative.

The same lesson seems presented to us in the history of the Exodus. That is a fruitful theme, as we have seen. Rich clusters of truth are found by the shores of the Red Sea. May we not, amongst others, gather this? Pharaoh, the type of the Enemy, holds Israel in bondage in Egypt. God interposes and determines to redeem His people. His intentions are made fully manifest. Plague after plague smites the rebellious king. Even after the overwhelming stroke of the death of the first-born, Pharaoh's stubbornness revives. He pursues the escaping people undeterred by the visible intervention of the Most High. The Red Sea, which became their deliverance, was Pharaoh's destruction. Thus the twofold relationship of the Cross is seen. To God's people it brings salvation, while it is Satan's irrever-sible overthrow.

Unless, too, St. Augustine was greatly mistaken, the same lesson underlies David's victory over Goliath. The latter was the champion of the uncircumcised, eager to shed the blood of his adversaries. David came forward as Israel's representative. It was a personal contest between the two. The issue is known to us all. David beheaded Goliath with his own sword. Was not this also true in the case of the Divine Antitype? The Jews were stirred up to seek the death of the Lord Jesus. Success crowned Satan's effort, but "by death He destroyed him that hath the power of death."

There is a typical institution of the Law which also seems to bring out this aspect of our Lord's work, viz. the office of the "revenger of blood" (Num. xxxv. 27). It is quite true that the cities of Refuge may be taken—and most blessedly—as showing Christ the only Refuge of the guilty sinner seeking escape from the wrath which pursues sin. Still types are many-sided, and Truth may be approached from many points of view. The word almost adopted into English by usage is Goel. Goel, as may be seen by consulting Gesenius, has three distinct meanings. The next of kin—for this is what constitutes a person "Goel" to another—might be called upon to undertake three different duties, as such. He could redeem the lost inheritance, as provided for in Lev. xxv. This is, perhaps, the most familiar aspect of the matter. No difficulty stands in the way of an application of this to our Lord. "I know that my Redeemer lives" (Job xix. 25). Hence in the New Testament the constant use of the illustration of redemption from the guilt of sin, from the dominion of sin, and from the presence of sin.

Another duty to which the Goel might by custom be called, was that of marriage with the widow of his near kinsman. This fact of course underlies the Book of Ruth, and explains much which otherwise seems obscure. The action of Boaz towards Ruth as truly typifies Christ's love for His Church, as the redemption of the lost inheritance shows a more familiar aspect of His work.

The third duty of the Goel directly enjoined in Num. xxxv. 19, was that of avenging the blood of his murdered kinsman. Hence the expression "revenger of blood" is the same word as that rendered "redeemer." In both cases it is Goel. The two duties equally appertained to the next of kin, the Goel, in certain circumstances.

Now if the Goel typifies Christ as Redeemer, does it not equally set Him forth as Avenger of blood? In this view Satan is the murderer. God's people are seen as those who are destitute, apart from Christ, of spiritual life. They are partakers of the results of Satan's victory over man in Paradise, equally with others. They were lost, helpless, dead, but the Avenger was near. He made Himself akin to them by taking upon Himself their human nature. He took righteous vengeance upon their enemy. Is there not, moreover, a passage in the New Testament which throws light upon this reading of the type? I mean Heb. ii. 14, 15. It seems to furnish decided evidence in favour of the importance attaching to this aspect of the Cross. "Forasmuch as the children were partakers of flesh and blood, He also Himself likewise took part of the same." Here is seen the relationship existing between the Goel and those for whom He acts. Our Lord thus becomes akin to His people and for His people. But very striking is it to notice the twofold result of our Lord's Death. The second is that to which we usually assign the chief place, viz. to deliver His people. The first is the overthrow of Satan's kingdom, "that He might destroy him that had the power of death, that is the devil." The destruction of Satan of course means the eternal defeat of his power. The New Testament usage of *καταργεω*, the word employed, abundantly shows this; e.g. "Why cumbereth it the ground?" (Luke xiii. 7). The ground being thus rendered useless, is said to be "destroyed." "Shall their unbelief make the faithfulness of God without effect?" (Rev. iii. 3). Shall their unbelief, that is, nullify and thus practically "destroy" God's faithfulness? So we read of "the princes of this world that



come to nought" (1 Cor. ii. 6). They pass away at the appointed time, and their influence and power are at an end. They are destroyed. Christ died that He "might destroy the works of the devil" (1 John iii. 8). Not that this word is employed there. That is one which means to "dissolve." "The works of the devil are represented as having a certain consistency and coherence. They show a kind of solid front" (Westcott). The result of Satan's being brought to naught, "destroyed," on the Cross, must be the dissolution of that kingdom so laboriously reared.

The primary object of our Lord's Death mentioned in the passage before us is the destruction of Satan. This is equally with the deliverance of His people a manifestation of the glory of God. He confronted Satan. He was the goat "for Azazel." He met the claims of God in judgment. He was the goat "for Jehovah."

Does not the illustration of the "strong man armed" (Matt. xii. 29) point in the same direction? Overcome by Christ, Satan's spoils were taken from him. Owen, in his volume on the Saints' Perseverance (pp. 306, 307), dwells very clearly upon this. "Christ," he says, "by His Death cashiers the title and claim that Satan laid to the exercise of any such power in reference unto the elect. . . . He takes away the exercise of his power, and that to the utmost, for He binds him with bonds. He binds the strong man armed (Matt. xii. 29), and He bruises his head (Gen. iii. 15); then leads him captive (Ps. lxviii. 18); triumphs over him (Col. ii. 15); treads him down under the feet of His people (Rom. xvi. 20), as the kings of Canaan were trodden down under the feet of the children of Israel; then destroys him (Heb. ii. 14)." He thus sums up the twofold result of Christ's work—"He so takes away the guilt of sin, that it shall never be able utterly to turn the love of God from them; and so takes away the rule of Satan and power of sin, destroying the one and killing the other, that they shall never be able to turn them wholly from God."

Nothing can be clearer than these statements of the great

theologian. Bearing in mind, then, the fact that these results are so clearly recognized in Scripture, as flowing from the work finished upon the Cross, I cannot but see them foreshadowed in the opposed uses of the two goats on the Day of Atonement.

Throughout the whole of His career our Lord stood face to face with the Enemy.

It seems a pity that the Authorized Version gives no distinction between "demon" and "devil." Nothing can be more plainly marked in the original than the difference between *δαιμων* or *δαιμονιον* on the one hand, and *διαβολος* on the other. Legions of "demons" are recognized as under the command of "the devil," and carrying on, under him, ceaseless war against God. The "devil," or Satan, "that old Serpent," is a name restricted (except when used figuratively with reference to its etymology, as slanderer) to this personal antagonist of the Son of God. Our Lord dealt not only with demons, but with the devil. It seems that he, in his blind fury, sought the most opposite ends. He sought to compass repeatedly the death of Christ, and yet urged Him to forego the Cross! The counsel of Ahithophel was turned into foolishness. "He taketh the wise in their own craftiness." Can we doubt that Satan stirred up Herod to seek the destruction of the Holy Child by the massacre of the infants at Bethlehem? Did not he also cause the storm on the Lake of Galilee, when Jesus was asleep in the vessel, they seeking to overwhelm the Redeemer in its waters? Were not demons, in obedience to him, mingling with the crowd around Pilate, suggesting the cry, "Crucify Him, crucify Him!" Yet we are sure that St. Peter's words of dissuasion from the Cross were instigated by him. "Get thee behind Me, Satan." So too while the priests taunted the Lord Jesus on the Cross, "Let Him now come down . . . and we will believe Him," was not the voice of the Serpent to be heard?

Our Lord's public ministry began with His baptism, and then the awful conflict in the wilderness. He was then face

to face with the prince of darkness. Four times does St. Matthew tell us this (ch. iv. 1, 5, 8, 11). St. Luke mentions it five times (iv. 2, 3, 5, 6, 13); while St. Mark, in his brief allusion to the event, declares, "He was there in the wilderness forty days, tempted of Satan" (i. 13). Ten times over, therefore, is the fact remarked. No doubt conflict continued with Satan through the whole of our Lord's ministry. As the end draws near, it is specially observable. In connection with Judas we see it. When the first shadow of treason was discerned, how solemn Christ's assertion, "Have not I chosen you twelve, and one of you is—*διαβολος*" (John vi. 70), not a demon, but—devil. Who too can fathom the depths of the awfulness of the expression used of him, immediately before the consummation of his treason, "Satan entered into him" (John xiii. 27)? Demons had often taken possession of others, but into Judas Satan himself entered. Two persons in Scripture, and two only, have applied to them the words "son of perdition" (John xvii. 12; 2 Thess. ii. 3). The hostility of Satan to our Lord was shown in all its fulness at the Cross. It will be revealed again at the time of the end. Two agents are spoken of as standing out in special prominence, one in connection with the Cross, the other in relation to the gathering at Armageddon. Both these persons seem indwelt by Satan. They are his chosen instruments for the accomplishment of his purposes. What shall be said of Gethsemane and Calvary? Can we doubt that Satan brought all his resources then to bear upon our Lord? "The prince of this world cometh," He said, "and hath nothing in Me."

Mention has already been made of the wonderful light thrown upon the conflicts of the Cross by Colossians ii. 15: "Stripping Himself of principalities and powers" (viz. of hell), "He displayed them boldly, leading them in triumph, by the Cross" (see Lightfoot). Satan was defeated at every point. As Conqueror the Saviour ascended upon high, leading captivity captive.

Thus closed the warfare waged against the Son of God in

Person. So too shall finally end the long conflict against the Church of Christ. Christ's return is instantly followed by Satan's imprisonment (Rev. xx. 2). He must after that be "loosed a little season," and this shall lead to his eternal defeat (Rev. xx. 11). Finally, after we know not what ages have rolled away, "when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God" (in His Trinity of Persons) "may be all in all" (1 Cor. xv. 27, 28).

To some it may seem a difficulty that the "scapegoat" is said "to make an atonement" (Lev. xvi. 10). I do not however think that such is really the case. The words "atone," "atonement," occur altogether sixteen times in the chapter. Only once is the word actually connected with the "scapegoat." There is no suggestion of any kind that the atonement was made to Azazel, and, after all, this is the difficulty. If it could be shown that atonement were offered to him, the difficulty would be insuperable. Such, however, is not the case. The thought implied seems in harmony with the rest of what Scripture, I believe, shows (though I do not enter into the subject), viz. that our Lord's sufferings, alike in life and in death, were all of an atoning character. A difference there was, no doubt, and a great one, between the one and the other. The Cross stands alone as the place where He was "forsaken" of the Father, where all manifestation of love was withheld, where the atoning work reached its climax. All our Lord's sufferings were clearly necessary for our salvation. All were appointed by the Infinite Wisdom of the Father. Was not one of the bitterest ingredients in the cup given Him to drink, the fearful suffering resulting from this conflict with Satan? Thus was not this part of the atoning work required by Divine Justice?

May we not therefore regard the two goats as both representing Christ? That "for Jehovah" gives Him as meeting on the Cross all which was laid upon Him, as shedding the Blood of appeasement, and so working satisfaction for His people.

That "for Azazel" shows Him as meeting Satan, bearing His people's iniquities, their Representative and Champion—all this being part of His atoning work.

It need scarcely be pointed out that the mediæval view, of the Atonement being made to the Devil and not to God, is a fearful distortion of the truth that our Lord conquered Satan on the Cross, and thus stood in direct relation to him.

I have ventured to place the interpretation here suggested of the Scapegoat in a Note, and not in the body of this short treatise, that it may be considered apart from those simple outlines of Truth to which I have confined myself, and to which it has been my aim to direct attention.

My valued friend, the Rev. H. E. Brooke, who kindly read this discussion on the Scapegoat before the publication of the volume, while expressing his agreement with what has been said as to Azazel, reminds me that in the Revised Version the words "for Azazel" appear, instead of "for a scapegoat."

He further adds that the supposed difficulty of the connection between the live goat and atonement is met by the translation of ver. 10 in Revised Version being "to make atonement *for* (margin *over*) him," *i. e.* the live goat. Mr. Brooke then suggests that the idea is "that the atonement made by the blood of the first goat should be conveyed to the second, so as to involve it in the same atoning efficacy, much as in the type of the two birds for leprosy. . . . In this sense the two goats together really constitute but one sin offering, as it expressly says in ver. 5. . . ."

I commend these weighty suggestions, from a master in Israel, to the reader's careful consideration.

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